

A
View of an *Ecclesiastick*
IN HIS
Socks & Buskins :

OR,
A Just Reprimand given to Mr.
AL SOP, for his *Foppish, Pedantick,*
Detractive and Petulant Way of Writing.

— *Sestantem Levius, Nervi*
Deficiunt Animique — —

Hor. de Art. Poet.

Solve Senescentem mature Sanus Equum, ne
Peccet ad Extremum ridendus, & Ilia Ducat.

Hor. Epist. Lib. 1. Epist. 1.

Quem sua Culpa premet, Deceptus Omitte Tueri.

Hor. Epist. lib. 1. Epist. 18.

L O N D O N :

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TO THE
R E A D E R.

Were there no Gentler Language, nor more decent Schemes of Speech to Address thee in, than those used by Mr. Alsop, I should not be so unmannerly and Rude, nor so far both disparage and affront thee, as to bid thee welcome by a Preface, to the Entertainment which thou wilt find here provided. For as no man writes a Book, who would not be Glad to have Guests, that might with a distinguishing Gust, and a digestive Appetite, be both ready and desirous to partake of the Viands, which he hath dress'd for them; so it is but a peice of Decency and Good Breeding, to meet them Civilly at the Door, and to introduce them in a Comely and Respectful manner. And whosoever receives them after a Jeering Fashion, cannot be thought to design the making a Treat, but to Gratify his own Splenetick Distemper, in the obtaining an occasion to Laugh. Nor did ever a Person of the most Ordinary Discretion, set a Buffoon, or a Merry Andrew at his Gate, to bestow the Receptive and Welcoming Complement upon his Friends whom he had invited; whatsoever use he might make of those People afterwards, in order to give Diversion, and raise Mirth. Which nevertheless is the method, that either Mr. Alsop's Education or Malady, have influenced him to take, in the Accosting of his Reader. Seeing besides the downright Buffoonry that Glares him in the face, through his telling him, That it may serve for his Mortification in some degree, that he is postpon'd, from the Preface to the Post-

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script, from the Van to the Rear, and that he who has commonly pretended to Ride in State on the Fore-Horse, is degraded to come behind with the Portmanteu.

All the rest of the Courtship which he thinks him worthy of, is perfectly Clownish, *Fantastick* and Foppish; namely, That it ought not to make him proud, that he is Caresed, Complemented, and Addressed by the Scribbling Tribe, and made the Judge of Life and Death to every Paper that shall dare to look abroad into the publick: For, *says he*, it may serve to humble thee, that what carries the Appearance of Honour, is, if well considered, a Real Burthen, to be surcharged with the common Titles of the Judicious and Learned, the Courteous and Candid, the Impartial and Indifferent, and whatever other goodly Epithets a Wretched Cause may need, or a Fruitful Invention produce, either to blind his Judgment, or bribe his Affections, p. 243. of his *Vind. of the Faithful Reb.* The whole whereof, as it is Pedantick and Boarish; so if I know any thing of the Rules of Conversation, and of the Measures of Civility, it is to dress up his Reader in a Yellow Coat, and then to point at him as an Object of Derision and Ridicule. But there being great diversity of Stiles, and a wonderful Variety, as well as Copiousness of Words and Terms, no Person that is vertuous and well-bred, can be under a necessity of Accosting an other in Phrases Learned at the Plough and Harrow, or which are borrowed from a Jack-pudding on the Mountebanck Stage. However, Reader, thou wilt have the less cause to be offended at Mr. Alsop's Pedantick, Foppish and Buffonry way of application to thee, when thou observest that he not only treateth all others of whatsoever Quality or Character they be, after the same Childish and Ridiculous manner; but in what a Ludicrous way he speaks of the Eternal Counsels of God, and of the Great Articles of the Christian Faith. For it being his Top Accomplishment and his peculiarly

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lly distinguishing Talent, to turn every thing he writes of into Droll and Laughter; it were to expect he should cease to be, what thro' Genius, Manners, and Custom, he Prides himself to have attained unto, to think he should Address his Reader in other Terms, than in such which serve to make a jest of him. It may seem indeed difficult, how to make any words Ministerial to a cleanly, modest, and grave purpose; after he hath thus Transposed, perverted, and Debauched them into Subserviency to Foppishness, Drollery, and Buffoonry; but even that is not altogether Impracticable, seeing words taken singly and apart, are neither good nor bad, but the Benefit or Mischief by them lies in their Texture, Use, and Application. For the very same Terms, which thro' being brought into one kind of Association, Express nothing but Smuttiness, Ribaldry, or very Boarish Thoughts; yet being otherwise Regimented and Marshal'd into sentences, they serve to declare the Noblest Conceptions, and in the handsomest and cleanliest manner. In a word it is the Meanness and Impurity; or the Loftiness and Innocency of the Thought; which guides to Language, that is unsullied, grateful, and Stately; or unto that which is nasty, distastful, and Beggary. Now reader, tho' I do forbear giving thee the Titles of Judicious, Learned, Courteous, Candid, &c. Least thou should'st believe that thro' repeating Mr. Allop's Terms, I do it upon the design of mocking thee, as he hath done; yet I do assure thee, that the more thou deservest those Appellations, I shall be the Gladder, and the less Apprehend or Fear thy Censure. If the Spectacle that thou art invited to, be not in all things so agreeable and delightful, as thou could'st wish; nevertheless, I hope thou wilt see cause to confess, that the Fault is not mine, in that all which I undertook, or was under my power, was only to shew the Creature in his own Shapes, but not to render that Comely and Beautiful, which is Monstrous and Deformed.

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And indeed my bringing him forth, and exposing of him; was not to raise Laughter in the Spectators, but Loathing and Indignation.

And as it was upon those Motives, and thro' an Exercise of those Passions in my self, that I have led him about to be seen and View'd; so I shall attain a great part of my Desire and Aim by the doing of it, if all People will but fall into my Sentiments, and accordingly declare their Resentments. However it is not the Minister I have Rebuk'd or had to do with, but the Man, who hath forgot as well as disgraced his Function. His thinking that his Office should protect him in Writing Impiously and with Scurrility, doth but make his Chastizement both the more necessary and just. And what Enhanceth his Crime, is not to be Admitted as a Plea and Excuse for his Escaping Punishment. Nor were any thing more Incongruous, than to favour him upon the Account of his Character, when he himself has Practically Renounced it. Had it been some Lay Droll, or one avowedly Profane, who had Written in the manner that he hath done, he had Acted but answerably to the Badge he wears; and it would at most have only Declared him an Enemy of, and a Rebel against the Laws of our Holy Religion; but for a Preacher of the Gospel to do it, is to Fight against the Crown and Dignity of his Master, under the Authority of a Commission from himself; so that he is not only to be accounted and pursued as an Enemy and a Rebel, but as a Traytor to both. In a Word, all that can be thought severe here upon Mr. Alsop doth only touch his Person, and no ways his Office. It being the Buffoon and Player whom I have only had to do with, and not the Pastor or Parson. And that which would have Justified a greater Severity than I have used towards Mr. Alsop, is not only because of the Style in which he hath Written; but by reason of his having had the Vanity to say to divers of his Friends upon the Publishing of his last Book, that he had Ground Mr. Lobb to Powder, and if it proved not so, he would be contented to be Pounded into Dust himself.

To the Reader.

self. Which tho I will not have the Haughtiness and Folly to Affirm that he is ; yet I will venture to give my Opinion, that he not only Sung an Epinikion and Panegyrick too soon over his fancied Achievements, and supposed Victory ; but that it is by this time apparent, he may be better credited in the Quality of a Presager and Prophet, of the Fate and Destiny which did await him, than he is to be believed as an Historian of the Conquests which he had made.

Nor do I, Reader, beg thy Favour in Relation to any thing of my own, that thou wilt here meet with ; but all that I do crave, is thy Impartiality ; which the vouchsafing, is but to do Right and Justice to thy self, if thou shouldst grudge to do them to me. And the less thou hast of Prepossession, Faction, Prejudices, intemperate Heats, Ignorance, Immorality and Ill-breeding ; and the more thou hast of Learning, Generous Education, and of Social, as well as of Christian Virtues, the more readily do I submit, both my self, and what I have here written, unto thee, as unto a Competent Judge. And tho I have not the Vanity to expect from thee Applause or Reward, yet without injury to thy self, thou canst not avoid giving it as thy Sentential Opinion, that it was needful upon many accounts, that this should have been done, and that the only thing to be regretted, is, that it was not undertaken by a Better Hand, and perform'd with greater Accuracy and Exactness. Whereunto thou shalt always find me as willing to subscribe, as I am to Publish and Approve my self,

Thy Humble Servant.

The *Essays* of the *Prefs* are so many, and *Diverse* of them so *Gross*, that unless *Corrected*, the *Discourse* will in several places, be found neither *Sense*, nor *English*. Wherefore I desire, that whosoever shall think fit to peruse these *Sheets*, would be so kind both to himself and to me, as to *Amend* them by this *Epitome* and *Exemplar* before he begins to Read. VVhich containeth no *Mispellings* or wrong *Pointings*, (these being left to the Care and Candor of others) but doth only mark out such faults as do sensibly affect the matter, and without the *Reform* whereof, many things cannot be understood.

ERRATA

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TO THE
Reverend Pastors and Brethren
 OF THE
Congregational Way.

THough the Preaching of the Word of God ; the Administration of the Holy Sacraments, and whatsoever else properly belongeth to the Pastoral Office, be claimed by, and ought to be Acknowledged to stand vested in, and to be confined, and circumscrib'd unto those of the *Ecclesiastical Order*; unless in some cases of Absolute and Indispensable necessity ; yet the Care and Defence both of the *Credenda* and *Agenda* of our Religion, being made, and constituted the *Peculiar* of no one Rank of Men, to the Exclusion of the rest, it would therefore be no Invasion upon the Province of such as are Stiled *Divines*, should one, who (besides his being a Christian) pretendeth to no Title or Character save that of a *Gentleman*, assume the Liberty of Engaging in your *Theological Disputes*. And seeing those of the *Laitie* so called, are supposed to be less Addicted to Parties, and Factions, and more

fortified against Impressions from secular and worldly Interests, than *some* of the *Clergy* are Apprehended, or found to be; they may thereupon be thought Qualified to think with more calmness, to write with greater Temperance, and to Determine with less Partiality, than we sometimes see practised in the *Polemicks* of the *latter*. Yea, considering with what Undecency, Rudeness and Scurrility, *Controversies* about the *Doctrinals* of our *Faith*, have been lately managed by a certain *Presbyterian Thologue*, it is become not only pardonable and lawful, but in a manner necessary, to have them undertaken by Persons of another *Tribe*; whose Civil Breeding and *Social Vertues*, will guide them to Discourse and Write with Modesty and Good manners, tho they may not do it with that *Sophistry*, and in those *Terms* of Scholastick *Squabble*, which are Affected by such, who set up for, and do value themselves upon the *Legerdemain* Knacks and Tricks of killing their Adversaries, and triumphing over their Reputation, when they have neither wounded nor touched them. Nor can any thing be more desirable, or worthy of Greater Commendation, than to have Differences, whether greater, or Lesser about Religious matters, contrasted, and transacted with such a spirit of meekness and humility, and in that Innocent, Temperate and cleanly stile, as may not only Proclaim an Ingenuous Education, but be Ornamental to the Gospel; and not with a virulence, clounishness and ribaldry, favouring of a *Bear Garden*, and which would be both Detested and thought Punishable in *Carmen*, *Porters*, and in those at *Billingsgate*, who are *Proverbial* for all that is unmannerly and Brutal. For to whatsoever degrees of Laziness, or varieties of hurtful as well as Impertinent Diversions, too many of our *Gentry* have Resign'd and Abandoned themselves, and notwithstanding that contempt and *Burlesquing* of Reveal'd Religion, which some of them through a Depre-

vedness

vedness in their morals have venterd upon in hope thereby to excuse and justify their Practical Conduct; yet there are diverse both among the *Grand* and the *Petite Nobles*; who with respect to their Natural Parts, their Instruction in the *Belles Lettres*, acquaintance with all the kinds of good Literature, and their penetration into the Controversies of Religion, so far as the knowledge of them is Useful and subservient to *Faith*, and *Holiness*, do equal and exceed very many of our *Theologues*. Of which number, tho I Could mention several, whose late writings against *Atheism*, *Deism*, *Poper*y, *Socinianism*, and all kinds of *Irreligion*, and *Licentiousness*, have obtain'd them an Honourable and Just esteem among such as are either good *Scholars*, or serious *Christians*; yet I shall at this time put Mr. *W.* and Mr. *A.* only in remembrance of one, namely of *Edward Polhill*, Esq; That was a *Lawyer* and a *Justice of the Peace*, who in a Discourse Published *Anno 1673.* concerning the Points now under Debate (and which was then Recommended to the world by the *Prefatory Epistles* of Dr. *Owen*, and Dr. *Seaman*, that had the most uncontroverted Character of all those of their respective Persuasions, for Literature and Piety) hath besides his handling of the most Important Doctrines of Revelation, with wonderful modesty and with Singular strength of Argument from Scripture and Reason, given us likewise, by the *Terms*, in which he Expressed his sentiments about them, a President, that may Authorize and Justify Mr. *Lobb* in the Use of that Phrase, for which those two, whom you call your *Brethren*, have thought fit to make it both the Design of their Books, and the subject matter of their Conversation with Women, as well as with Men, to *Expose*, and *Lampoon* him. The Passage which I do Intend and Referr unto is in the forementioned Authors Book of *the Divine Will, considered in it's Eternal Degrees*, and *Holy Execution of them*, pag. 226.

Christ

Christ (says he) in *his first coming* sustained two Distinct Persons, *his own, and ours*: as he was in *his own Person*, he was *without Sin*; but as he was *our Surety*, and sustained our Persons, so *our Sins* were *Imputed to him*, and *Imputed to him according to Truth*, because he was *such*, i. e. that upon his being *Sponsor* for us, he became *substitutively* Guilty, tho he continued always *Personally* Innocent.

Nor could a *Gentleman's* interposing in those *Controversies*, be construed for an Intended Reflection on Mr. Lobbs Performances: seeing all who are not more the *Partizans* of a Faction, than *Advocates* for Truth, will upon a perusal of what he hath written, find themselves obliged to Confess, that he hath not only handled those matters which have been under debate, with *Laudable* strength and *Remarkable* sincerity, in Opposition to the most shameful *Triflings*, and the *Grossest* *subterfuges*, that ever men, pretending to the *Lowest* measure of *Intellectuals* and *Morals*, without Renouncing the *Latter*, and forfeiting the *former*, could prostitute themselves unto; but that he hath also under the highest Provocations, which *Insolent*, *Slandorous*, *Smutty*, and barbarous Treatment could excite and give motives unto, behaved himself with that *Temperance*, *Candor* and *Brotherly* Respect, that his Place and Character, as a *Minister* of the Gospel, Required of him, and as became the Degree of a *Gentleman*, and the Education of a *Scholar*. So that for me, or for any other that is not both better Adapted and more Invited unto it than I am, to offer to come into his Assistance, with those poor *Recruits* of *Rational*, or *Theological* Learning, which I have been with some Industry Labouring to Attain, were both to Rob him of the thanks that are due unto him for having Vindicated and secured those Truths, which his *Antagonists* have contriv'd to Undermine and supplant, and to become Guilty of the Little and mean Vanity of
Attack-

Attacking a yielding as well as a Routed Eenemy. For all the victory he contended for, is no more, than that when our open, and Avowed Adversaries the *Socinians* and *Arminians*, cannot by force and dint of *Arguments* bear us off the *Doctrinals* of our *Faith*; they may neither be *Filched* and *Trapan'd* from us, by the *Clandestine Arts*, nor clancularly *surrendred*, if not *shamefully Betrayed*, thro either the *Ignorance* or the *Conspiracy* of those, who *Pitch* their *Tents* in our own *Camps*, *March* with us under the same *Colours*, and who by wearing the *Livery* of *Orthodox Divines*, exact and Receive *Sallaries*, and *Pay*, as *Guardians* of the *Reformed Belief*, against both the *Remonstrants*, and those of the *Cracovian Creed*. And so if there be not an Unpresidented Measure of *Dissimulation*, and *foolery* in the last *Replies* both of *Mr. A.* and *Mr. W.* he hath either gained, and Proselyted them unto, or wrested; and Extorted from them, all that is material in what he hath been Pleading for; namely, that our Lord Jesus Christ upon his undertaking to be a Mediator between God and us, came under the *Sanction* of the Law, which we had *violated*, and thereupon had the *Guilt* of our *Sins* *Legally* transferred upon, and *Judicially* Imputed to him, so as to be the *meritorious Cause* of his sufferings, which he thro *undergoing* in our room, and stead, did thereby *Expiate* them and make *Attonement* for us.

And as to those *Terms* and *Phrases*, about which they Continue to squabble, with an Impertinence, Insincerity, and *chicane*. that would be Reproachfull in the Mercenary Scriblers of *Baldwin's* and *Snowdens* weekly *Mercuries*; they have hitherto been able to Assign no Reason, why he should be Ashamed of, and depart from them. Seeing that as without a strange *Frontlesness*, they can neither deny their having been Used by the most eminent *Theological Writers*,

that ever Asserted, and vindicated the *Doctrine of Christ's satisfaction*, from and against the Sophisms, Obloquies, Derisions and Blasphemies of the *Socinians*; nor pretended Ignorance of, or dare to Contradict the meaning, and sense which hath been Affixed unto them, by those that best understood those *controversies*, and have managed them with the most success, against the Common Enemies of the Principal *Fundamentals* of our Christian Faith, without being in the Least suspected of verging to *Antinicianism*; so they cannot without a measure of *Assurance*, whereof no modest Person would be fond, and without the becoming Lyable to the Charge of Apparent *Defamation*, pretend that he hath otherwise Used and Applied them, than in and according to the stated and settled signification, and Import that they were Designed unto, towards the securing and being a Fence about, as well as for the Conveying these *Truths* with the greater Perspicuity to the minds of Believers, in which they have had their Place given and Assigned them, in order to the application of them. And tho I will neither Censure, nor Condemn any Persons as *Hetodox*, for Declining to express their Sentiments in the *Forms, Modes, and Schemes* of Speech, that are most Legitimated, and made Current by Vulgar Use, when I find them to be at an Agreement with the rest of the Reformed Divines in and about *Doctrinal Articles*; And will only blame them for their Affectèd and Phantastick *squeamishness*, or Apprehend some weak place to be about them, and that their uppermost Rooms are not over-well furnished; yet when I find such a *Byass* and Turn given to the Principles of our Belief, and such a Gloss, meaning and Paraphrase put upon them, as will both Expose them to the Attacques, and surrender them to be Triumph'd over by those that *Ridicule* as well as Deny them; namely, That *our Sins were only an Occasion of the Sufferings of Christ*, and not properly the meritorious

torious Cause of them; and that his sufferings were not truly, only, but Analogically Penal. As that Great and Learned Man Mr. *Baxter*, (whose Memory, notwithstanding his Mistakes in diverse very Substantiall Doctrines of Faith, will be always Precious, and held in honourable Remembrance,) disavowedly, and with an Openess natural to him, doth Express himself. And as to those Notions as well as *Phraseologies*, and Modes of Speech, Mr. *Williams*, for the Defence and Vindication of whom, Mr. *Alsop* hath appeared with so much *Dogmaticall* Pride in himself, and Insolent Rudeness towards others, hath (to suggest no more, nor no worse at present) been heretofore found warping; I do say, that in this Case, it is so far from being a Practice Injurious unto, and a maligning Jealousie of those, that do thus Express themselves, to demand and exact of them an *Adhesion* to the Terms and Words, which in Conformity to the greatest Authors, that ever enter'd the Lists against either *Socinus*, *Crallius* and their Disciples, or *Episcopius*, and *Carcellaus*, &c. or Mr. *Lobb* Used, Insisted upon, and Pleaded for; that to supercede, and Dispense with it, would argue a strange supineness in reference unto, and a Criminal Indifference for the most momentous Truths of the Gospel. And the rather, because all that have in any Age of the Church departed from, and risen up in Opposition to the *Fundamentals* of the Christian Belief, have at first Commenced their Quarrels against them, on Pretensions of meerly scrupling, at certain Words and Phrases, which were not *etlic*, or Literally, and Syllabically *Canonical*. And if it would not be Judg'd the going beyond what falls within the Sphere of a *Laick*, I would presume to remind these two late *Clerical* Writers, that the Terms and Expressions, which have been Introduced and Adapted both into the *Nicene* and *Athanasian* Creeds, and into the *Canons* of the first *General Councils*, for the covering, Guarding and Protect-
ing.

ing the Christian Faith, against *Arians*, *Nestorians*, *Eutychians*, &c. were antecedently thought upon and used by private and Individual Authors, and borrowed and transplanted from thence into the *Symbols* and *Decrees* of the Universal Church. Which may serve both to Detect and Answer the often Repeated, and vain Boastings of Mr. A. whereby he seeks to Skreen himself, viz. That the *Terms* Mr. Lobb hath been Contending for, are not hitherto allowed a Room in the *Confessions* of Faith of the Reformed Churches. Whereunto I will here only add, that there is the *Equivalent* and *Equipollent* of them in all those *Confessions*, and that as the having Recourse to some peculiar Words and Phrases, may in *Controversal* Discourses, where Doctrines are *Scholastically* managed, be necessary, as well as usefull, towards the Explanation and Defence of *Confessional* Articles, which would not have been so well adapted to the Understanding of all Believers in the *Compendious* Draught and *Summary* Declaration of them, which *Confessions* are chiefly calculated for, and designed to give. So I dare knowingly, and therefore with Confidence affirm, that there is nothing which he hath said in this matter, that Looks with that severity upon his *Antagonists*, and against which their unmannerly, and rancorous, but weak Reflections are so directly level'd, as what hath been written by *Grotius*, *Hoornbeck*, *Cloppenburg*, *Voetius*, *Rivet*, *Essenius*, and many others, to whom they are not to be thought comparable either in Theologick Learning in general; or for particular Accomplishments and skill to conflict with the *Socinians* and *Arminians*. And as it is both a Commendation, and a Glory to have Learn'd of, and to follow and Imitate those great, and Excellent men; so it can be no Disgrace to bear a share in the Contumelies, Aspersions, and Contempt, which are thrown upon them by these Pert, and snarling Scriblers, rather than Accurate Disputants.

But

But upon observing to whom Mr. *Lobb* hath Addressed his former Book, in the Nature, and way of an *Appeal*, and the choice he hath made of a Person, worthy of the highest Veneration for Extensiveness of Literature, Solidity of Judgment, Justness of Thought, Clearness and Purity of Style, and for an unbiass'd and sincere Regard to Truth, as well as for an Exact Acquaintance with, and a thorough Penetration into these Controversies ; and that he hath Referred unto him, all that is, and hath been under Debate between him and his Adversaries, it would proclaim a Haughtiness in me parallel to what anon I am to accuse others guilty of, should I offer farther to interpose in any of the material Parts of these Controversies, whereof the Determination seems to be undertaken by, as well as it is expected from him. Nor can, or will Mr. *L.* be blamed, for the having Elected him *Arbiter* between them, in relation to their *contested* and disputed Questions, by any, of what Persuasion soever, either here or elsewhere, to whom his Character is known, as it is to all the Learned and Ingenuous of the present Age, with, and among whom the Dignity whereunto he is Advanced, and which he bears in the Church, is accounted below his Merit. And the Esteem they have for his Endowments, as a Gentleman, a Scholar, and a Prelate, makes them to judge and reckon, that no Station, or Title is, or can be Proportionable to his worth, save the Highest and most Elevated, that is communicable in these Kingdoms to those of the Sacred Order. And the *Specimen* he hath already given of his great Judgment, wonderful Moderation, and exact Impartiality, in a Letter to Mr. *Williams* (which he hath Published) about a *Commutation of Persons* between the Lord Jesus Christ, and those for whom he Intentionally Dyed, to purchase both - Forgiveness

and Eternal Life; may at once both enlighten, and assure Mr. Lobb, That the Cause for which he hath been contending, will not suffer Prejudice in his hands; Seeing in the room of Discharging and Disclaiming the Phrase, not to say, of Lampooning, and Ridiculing it, which Mr. A. hath Attempted and Endeavoured to do, with an Air of Pride and Prophaness, which must necessarily flow from an Ignorant, if not a Depraved Mind, the Bishop hath Judiciously Assigned, and Established the Import of it, without verging in the least to *Antinomianism*, on the one hand, or gratifying the *Se-cinians* on the other. And though he both Renounceth, and overthroweth the *Sense*, to which it hath been Ignorantly and Corruptly Perverted by Dr. Crisp, and those who have either *unthinkingly*, or *Heterodoxly* Imbibed his Notions, and sheweth with what Repugnancy to Common Sense, Inconsistency to Revelation, Prejudice to Practical Godliness, and Danger to the Souls of Men, they have affixed that wild meaning unto it, yet it is with the Gravity, Modesty, and Decency, which becomes his own Character, and are by Sober People expected in all Discourses upon Theological Subjects; and not with that *Raillery*, and *Buffounry*, which Mr. Alsop treats of it, even at the very time, and in the very Book, when, and wherein he is forced to acknowledge, That it is both capable of a very good Sense, and hath been frequently used by such as are deservedly esteemed the most Learned, and Orthodox Divines. For not being contented to have represented it as a *Phrase*, *that in all respects carries a mutual and reciprocal Sense*; and that if Grammar may have leave to Judge, must sound so to English Ears, let them be of what Bore they will; he endeavoureth to Burlesque, and render it Ridiculous, by Unseemly and Foolish Comparisons, of a *Com-mutation of Prisoners between France and England*, the *exchanging of Black-acre by A, for White-acre from B*; and of *Malt by C, for Hops from D. Vindic. of the Faithful Rebuke, p.*

55, 56. which, to put the mildest Construction upon, that the words, which I have cited, can possibly bear, is to be *Pedantick*, and *Drollish*, on a Serious Subject, and to make Sport and Mirth for the Profane, with what the Wifest, and Best think is their Duty to believe. Nor is there any Truth whatsoever, either in Natural, or Revealed Religion, so sacred, which they, who will allow themselves the like Licentiousness that Mr. *Alsop* assumeth, may not prostitute and Expose, by Copying after this Original. For admitting, that they against whom he writes, were not only Indiscreet and Unwary in the expressing of their Sentiments, but even Erroneous, in some of their Opinions; yet they ought to be calmly argued with, and not huffingly *Buffoon'd*: and their Understandings should be address'd, by strong Reasons cloathed in Temperance and Genteel Language, and not their Resentments and Passions provok'd by unmannerly Allusive, and by nauseous offensive Jest. And certainly they are less Criminal before God, who when they Err, do it with Modesty, and Humility, and a Teachableness that will admit their being rectify'd; than they, who when they plead for Truth, do it with Haughtiness and Scurrility; seeing the first is only a *Mistake* of the *Understanding*, to which both the Wifest, and Best, are incident; whereas the *Latter* is a palpable *Fault* of the Will, and has its Source in the Worst, and most Immoral Qualities. Whereunto all that I will add at present upon this Head, is, That they, who Regulate both their *Conceptions*, and *Expressions*, about the Satisfaction of Christ, with a Respect and Reverence to the Holiness and Righteousness of God, and his *Veracity* in the *Sanction*, which he annexed to the Law, will not be easily prevailed upon to abandon the *Terms*, and *Phrases*, which they have found useful towards the Declaring and Illustrating the Glory of those Perfections, and the giving us the most Instructive and Lively Impressions of our Obligation to the Love and Com-

Compassion of our Redeemer, in what he became, did, and underwent for us; by reason of their having had false *Paraphrases*, and *Expositions*, put upon them, by a few, weak, unthinking, and unstudied People. Seeing, should we upon this single, and alone Motive, comply with the Importunity of Mr. *W.* and Mr. *A.* in this matter, there is hardly any *Phrase* invented by Men, for the better and clearer conveying their minds to one another, in their speaking and writing about the Truths of the Gospel, or Authorized by God in those Revelations he hath vouchsafed us, for the Commanding our Faith, and the Adjusting, and Governing the measures of it, which we shall not upon the like Inducements be obliged to Fortake and Renounce. For, as in the Vertue of that *Topick*, and according to that Rule of Procedure, the *Terms of Trinity*, *Hypostatical Union*, yea, the word *Satisfaction* it self, &c. may be wrested from, and ought to be resigned by us; so there are a vast number of plain *Scriptural Expressions*, which must be relinquished and forsook, as being Impeachable for having had very absurd senses affixed unto them, and the having been applied to very ill Purposes. As particularly, without mentioning any other, that Expression, *This is my Body*; which Christ pronounced of the *Bread*, upon the *Consecration of it*, in the Sacramental Supper. yea, the very Phrase of *Christ's Dying in our Room and Stead*, from the owning whereof Mr. *A.* and Mr. *W.* do so Justify and Vindicate their *Orthodoxness* in the Article of Christ's Satisfaction, must by that reason be likewise parted with.

So that upon a Contemplation of what hath been heretofore, and is now written by Mr. *Lobb*, and of what is both Longed for, and expected from the Reverend *Bishop*, all that falls within my Circle, and remains for me to do, is Civilly to Reprimand, and Chastize Mr. *Alsop*, for his Pride and unmannerly treating of Persons of Equal, yea, of Superiour Ver-

Vertue, Learning and Merit to himself, and for his writing of, and concerning such *Theological Doctrines*, as have always been, and still are accounted important *Articles* of the Christian Faith, with a Lightness and Ribaldry, not to be parallel'd in any that value themselves for Religion, or good manners, and whereof we have no President, save from the Tongues and Pens of the Atheistical and Impious. For instead of Reasoning about matters, upon which the Stamp of Divine Authority is laid, and pleaded to be Impressed, with the Gravity, Temperance, and Solidity, which would have been expected from a Gentleman, or a Scholar, and much more from one called a *Minister* of the Gospel, he hath Discourfed of them in such a Stile of wanton *Drollery*, Clownish *Jesting*, unmannerly *Banter*, and Pedantick *Repartees*, as would be thought a Disgrace unto and Infamous for the Stage, and Judged to be Designed for no other End, but to give a Diversion unto, and make sport for a *Mob*, and *Rabble*. Now, for as much as the calling him to an Account, and the Rebuking him for this, is unsuitable to Mr. *Lobbs* Genius and Temper, and below the Dignity of the Reverend and Learned Bishop, and yet necessary, as well as called for, by those who do maintain a Zeal for supporting the Authority, Majesty and Credit of Divine Revelation, preserve a Pity and Compassion for Mr. *Alsop*, or who entertain a Tenderness for the Souls of Men, whose Minds and Morals are in Danger of being Infected, and Debauched by this Licentious way of Writing about Divine things, I will attempt it, tho it be with a doing Violence to my Inclination. And when others are from a Zeal for the Glory of God, the Honour of our Religion, and the Reputation of the Kingdom, Employing their Pens and Parts, to Correct and Reform the Stage, and for bringing the *Poets*, whose Labours are chiefly Designed for the *Play-House*, to write with Innocen-

cy and *Decorum*, it would be strangely surprizing and incongruous, should none be found to give Check to such of the *Clergy*, as do not only Imitate them in most of their vices, but do fall infinitely short of them, in their Sermons as well as their *Polemicks* in what is Comely, Pleasant and Instructive in *Comedies*. And whosoever he was that writ the *Letter*, prefixed to Mr. *Lobbs Defence of the Report*, he appears to have been Mr. *Alsops* Particular Friend, and to have Intended him a Service, in the supposing him to be *Delirous*: Seeing the believing him *Distraçted*, is the best, if not the only Excuse, that can be made for his Wild and Extravagant Deportments: *Madmen* being only liable to *Pity*, but not to *blame*. Nor are the *Freaks* and *Foppish Gambols*, or the *Outragious Transports* of those, who are either in *Bedlam*, or whose condition qualifies them to be there, Judg'd Meritorious of other Punishment, than of a dark Lodging and of Physical Diet. Neither will the *Doctor* bring them to that Sobriety in their *Paroxysms*, as a sturdy and merciless *Porter* will. They are sooner aw'd into a sullen Calmness, if not into a Conversible Temper, by a *Ropes End*, or a *Cudgell*; than by *Rhetorical Heranges*, or *Medicinal Receipts*. But seeing Mr. *Alsop* (as is observ'd of all *Madmen*) will be *Sober* in despite of *St. Paul*, as well as of *Galen*, and doth not approve of the *Apology*, that was made for him; he is to be applyed unto by means, that will work upon his *Mind*, more than upon his Corporal *Humours*; and which, instead of altering the *Ferment* of his *Blood*, may open the Intellectual *Tympany* of his Pride and Haughtiness. Yet, tho the *Province* I have undertaken, and the *Task* which I am engaged in, will allow me much greater *Latitudes*, than *Disputations* about *Questions of Divinity* will do; I will nevertheless so behave my self in the *Reflections* I am to make, as not to depart from the *Rules* of Good Breeding, nor to forfeit my Discretion in Imitating

ing of him. For albeit, it may be very Agreeable to his manners and Conversation, to *Slander*, *Lampoon* and *Expose* an *Adversary*; when his Business should only be modestly to *Confute* him; yet it is neither Consonant with, nor Reconcilcable to mine. And tho some things I may have Occasion to say, may be a Little smart, and thought to have too much *Salt* in them; yet there shall be nothing Course and Unsavory, but all Pallatable, and well dress'd.

And as I am not one of those weak Principles, or sneaking Temper, that will be menaced, or Discouraged, from the Performance of a Duty, that I conceive to be Lawful, and of Publick Advantage to mankind, and therefore necessary, because of the malicious Insinuations, and the Barbarous as well as the Rude, Ungentle, and Unchristian suggestions both of Mr. *Williams* and of Mr. *Alfop*; so I do not believe, that any who with Justice Pretend to sense, Breeding, manners, or Religion, will suffer themselves to be so Imposed upon, *bulled* and mislead, as to think, that this undertaking, can have the least Tendency towards the Disturbing of the Government. For tho they from a *feavorish* Heat, and a Brutal Rage, Inflaming them against such as have Attackt them, and from a *Towring*, but vain Opinion of themselves, would fain have it believ'd, that the *Peace* of the *Kingdom* depends upon their being counted *Civil Gentlemen*, and *Orthodox Divines*; and that their Adversaries ought to be enrolled among the *Conspirators* against his Majesties Person, Crown, and Dignity; yet the generality of People; are not grow'n so disally'd to Reason and Humanity, as to admit the having it obtruded upon their Understandings, that the Contradicting, and modest Examination of some new Theological Notions of Two *Presbyterian* Ministers, is, or can be any Part of a *Jacobite* Plot. But that it doth rather bespeak,

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and confirm their being Guilty of the errors, whereof they are accused; in that to cover themselves from *Prosecutions*, and from having their Opinions Tryed at the *Proper Barr*, and in the way that is held *Legal* among Scholars, they repeate and take Sanctuary within the *Verge* of the *Court*. And their dealing thus Wrathfully, and withall Impertinently with those Persons, that have had the Integrity and Fortitude to Attack them, being Lyable to many Reflections, and not to be past by and over-look'd without the bestowing a few upon it, I shall therefore here transcribe their own Words, that the Reader may the better Judge, with what Meekness and Decency, tho with some measure of Picquancy, I treat them. *The Common Interest* (saith Mr. Williams, p 86. of his *Answer to the Report*) will not be long sacrificed, even (some Imposed on) will find out the Instruments and Designs of our Breaches, namely, that Unless a Person be a Non-Juror, a Non-Associator, Plotter, and Director of other Ministers (in Imitation of himself) to Pray so for the King, as if either of the Two Kings may be Intended; if they must at all seem to Pray for King William, he must be held a Hypocrite, for a Rhetorical Expression, in an Address to the Late King James; and because of no other thing, than swearing Allegiance to King William, signing the Association, and carrying it becoming a Loyal Subject, in his Prayers, Sermons, peaceable Behaviour, and Advices, be accounted to act contradictiously to what he said and did under the late Reign. And in the same Strain of Accusation, and Calumny doth Mr. Alsop, p. 34. of his *Vindication of the Faithful Rebuke*, Insinuate that Mr. Lobb had been Criminally acquainted with Friend, Fenwick, and Charnock, there being no other reason Assignable besides the Endeavouring to get that Mark and Character of Guilt and Infamy fastned upon him, why he should say that he himself had no Correspondence with them. Now I suppose, none will deny, but that the Assaulting
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and falling upon their Adversaries with these Weapons, and this sort of *Artillery*, is both more malicious, and calculated to do much more hurt, *than if they had only sliced upon them from their Posteriors, or fired against them with Guns Loaded with Dung instead of Iron and Lead*, that I may use some of the *Elegancies* of Mr. *Alsop's Pastoral*, as well as *Rhetorical Eloquence*, pag. 49. *ubi Supra*. Seeing all the Danger and Damage from the one would be only to be a little *Smuttet* and defiled, which may be Rubb'd or washen off without great Labour, or Expend; whereas the other is the shooting *Bombs* and *Granadoes*, against which it is but a weak and feeble *Shelter* to be entrench'd without the *Walls* of *Innocency*, *Loyalty*, and *Peaceable Behaviour*: Especially when that Terrible and Destructive *Artillery* is managed by such skilful *Engineers*, as those two *Preachers* appear to be in the Arts of Murthering, had they the Application, and Exertion of the Laws against Treason in their Power, and should they be trusted with the executing of them upon such whom they out of *Pique* and *Spleen* should think fit to Impeach, and Pronounce Criminal. Nor was there any need for Mr. *Alsop's* asking Mr. *Alsop*, what *Post* he would allow him under Mr. *Williams*, that he might Legally demand a *Living*, and *Sallary* for it? p. 21. *ibid*. Seeing without waiting untill he should Testify his Friendship, and employ all his Skill and Interest in assigning him a *Post* that would Deserve a *Living*, tho it might not bring him any Considerable *Wages*, both he and Mr. *Williams* have advanced themselves unto, and taken Possession of an *Office*, that may prove very Beneficial unto them, if it were but honourable. For as if neither the *Work* of the *pulpit*, whereunto they Pretend to be called, and for the Discharge whereof they have Liberal Allowances Assigned them, nor the having Assumed to themselves the *Chair* for Reading *Scholastical Divinity*, were Proportionable to their

many and Extraordinary Qualifications, nor come up to the Dimensions of their Universal *Talents*, they have emitted an *Advertisement* from *Westminster* and *Moorfields*, to save the Charges they must have been at in getting it Published from the *Savoy*, declaring where two *Informers* may be found, for those that have occasion for such; and, having a Mind to Use them, will come up to the *Price*, which *persons* of their Character and Reputation have a Right to Insist upon and demand. And by the *Essay* they have given of their Adaptedness for their *Employ*, they will ease the Government the Expense that it is at, in Maintaining and Recompensing those, who will only *swear* to what they *Perfectly know*, the Fertility of their *Fancy* Qualifying them to *Forge* and Invent *Crimes*, and the Complexion of their *Consciences* giving them a Dispensation to *Depose* them. For upon no other *Topicks* can either Mr. *Alsop* Arraign Mr. *Lobb* for having been Acquainted with *Charnock*, or Mr. *Williams* *Impeach the Author of the Letter*, Prefix'd to the *Defence of the Report*, as alike *obnoxious* to him; after he had accused him of a great many things that were Disloyal, and of some that were directly Treasonable; while in the mean time he neither then did, or hitherto can know, whom the *Writer* of that *Letter* was, upon any grounds that will support a *Legal Evidence*, or so much as give a Foundation for *Moral Certainty*. And to accuse a Person upon a wicked *Suspicion*, which is the whole upon which he Superstructs what he so boldly alledgeth, is to Represent himself in worse *Features* and in *Blacker Colours*, than I have taken the Liberty to *Limn*, and Draw him. And it ought to *alarm* all *Mankind*, whose misfortune hath brought them within the Circle of his Acquaintance and Conversation, to find how precariously they hold their Lives, if he through *caprice* and humour should be Displeased, or but grow Jealous, that they pay him not that Profound Devotion, which
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he expects should be rendred to his Person and Opinions. And as for the *Complement*, which he bestows upon that Gentleman whom he knoweth not, if *his stretching forth his Claws, and being Roused to execute fiery Threats*, *ibid. ubi Supra*; it doth only show his *Conscience, Judgment, and Breeding* to be of a piece, and that his *Language* is of an alliance with his *Birth and Manners*. However, were that Person either the *Beast*, or the *Bird of Prey*, which Mr. Williams in his *Boarish and Clownish Rhetorick* has Represented him, I do think it would have been discreetly done to have omitted the *Rude and Bruish Allusion*, and not to have thereby exposed himself to fall under his *Fangs and Talons*. And, if I did not Judge it a Part both of *Civility and Religion*, to write with more Reservedness of Persons, than Mr. Williams by Education, Converse, or good *Morals*, hath arrived unto, it would be no Difficult Province, to give an amazing Abatement, to some peoples great Pretensions to Loyalty. Nor do I understand how *Republican Principles*, wherewith I know many *Presbyterians* that vouch themselves *Partizans* for the Present Government, to be deeply *Tinctur'd*, are reconcileable to that zeal for *Monarchy and Fidelity* to his Majesty, which they would fain be Distinguished from others by. Yea I have more Reason to believe, and better *Memoirs* upon which to Justify it, than Generosity and Good nature will allow me to Discover, that their *Loyalty* doth not so much respect the *Kings Title*, as the *Advantages* they have made, and do further hope to make, by *serving* themselves upon Him. But neither my Temper, my Breeding, or my *Morals* will suffer me to *Retaliate* towards them, as they do Deserve, or to make those *Reprizals* upon them, that I easily might, and which their Provocations would be accounted by most *Casuits*, to have rendred not only Lawful, but Necessary. And Mr. Williams's advancing these Defamatory Accusations against one *Brother*, and another *Stranger*, which he hath done,

done, will appear to have been as Foolish, and Impudent, as it was Unjust and Cruel: because of his having been Obnoxious himself to Suspensions and Charges of the same kind, not only among those of other Churches, but the Members of his own Congregation; for the Removing of whose Jealousies, and the silencing their Clamours, he prostituted and debauched the Pulpit, by Haranguing his Auditors from it with an Invektive against King James, and the Jacobites, when his whole Work in that place should have been to Preach the Gospel, and not to have vented a Satyr, or Read a Lecture of Politicks. Nor could any Man whose Understanding were not both darkned and perverted by Passions, and Revenge, that had passed through divers Ordeals himself upon Suspensions much better grounded, than those upon which he hath Traduced and Slandered others, write with that Licentious and Bloody Rage that he has done, concerning a Brother and a Fellow Subject, in Impeaching him of Disloyalty and Treason. But I will keep my self within the Limits of moderate *Resentment*, and do heartily wish, that the *Biographers*, for whose Pens he seems ambitious to create Employment, may treat him with that Gentleness and Decency which I have done; yea, his whole Foregoing Accusation, were it time, is yet altogether Impertinent. Seeing the being either Imaginarily, or Really a Jacobite, a Non-Juror and a Non-Associator, which are the Titles he bestowes where, and upon whom he pleaseth, do not in the least degrade a Person from being a Christian, or a Scholar; or Unqualify and Incapacitate him to Assert the Commonly Received Protestant Doctrine, nor subject him to Legal Penalties, because of his Detecting or Refuting the Heterodoxes of two Dissenting Presbyterian Ministers. And how happy would it be for Mr. Dryden, Duffey, &c. if their calling Mr. Collier Jacobite, and Non Juror, would pass with the thinking and Judicious Part of Man.

Mankind, as either a Reasonable, or Wise Answer to the Admirable *Discourse*, which he hath Published of the *Immorality and Profaneness* of the *English Stage*: But as few, or none, even of those that frequent the *Theatre*, will be carried into so Foppish a Belief; so neither will the very *Poets*, whom he hath Reprimanded, tho Persons of a great Measure of assurance, and who do often take unjustifiable Liberties, in Exposing and Ridiculing such as offend them, so far betray a want of Wit and Sense, as to offer that for any part of a Reply. To reflect upon an Author in that Stile, and Manner, may bear Proportion to the Intellectuals, and become the Politicks of some *Preachers*, whose Ends both over rule their Understandings and Influence their Practices, and may be admitted and applauded by little People, who have nothing to commend them but their Ignorance and Bigottry; but it will be Accounted by all others to be Gross and Prodigious Impudence. And while they hope by this Maliciousness towards *others*, to testify their *own* Loyalty for the King; they even *Lampoon* him, and make the Government Ludicrous, seeing the Fealty of His Majesties *Leige* People, Is at this Rate of Arguing, no more to be measured by their obedience unto, or Passiveness under the known Laws; but by their humouring of Mr. *Alsop*, and Mr. *Williams*, and their Implicitely believing whatever they Preach and Write. Nor is the Kings Person, or Crown to be esteemed safe, unless these two Gentlemen be carried towards it with Extraordinary Admiration and Respect. And to Controul their *Dictatorship*, or to question their *Orthodoxy*, is to be in a Conspiracy to Dethrone, if not to Assassinate His Majesty. However, the Reverend Bishop of *Worcester* is hereby Forewarn'd, to what Accusations he is to become Obnoxious, in case he depart from supporting Mr. *Williams's* Notions, in the *Discourse* he hath undertaken to write concerning this Controversie. For he is no less than bound

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unto, and put upon his good Behaviour, and to be pronounced a *Jacobite*, and held for Disloyal, unless Mr. *Williams's* Judgment in Divinity, be Revived, and Acquiesced in as the great and Universal *Standard of Truth*.

The next thing that deserves to be Animadverted upon, and Reprimanded in Mr. *Alsop*, is his *Phantastick* Affectation of being thought *Witty*, and the laying claim to a *Talent*, which *Nature* hath *Indisposed* him for; and which nothing but Pride, Frothiness and Vanity, together with an Ignorance of himself and of what his *Faculty* is adapted for, would have ever made him pretend unto. For the most, that can be justly allowed him, is, that he is fit to be a *Droll*, or a *Buffoon*; but that he is otherwise a Person of *Wit*, none that understand the *Nature* and *Measures* of it will upon any *Terms* grant him. And if he any where obtain the Character of a *Witty* man, it is only among little People, that have neither *Genius*, nor good *Reliab*: With whom it is an Ingenious and Genteel qualification, to be able to Act the Part of a *Jack-pudding*. But among those whom Excellency of *Sense*; and Accuracy of gust distinguish from the Insipid and dull Rabble; all that will be allowed him, is that he may set up for a *Merry Andrew*, or hire himself out to be a *Droll* at *Bartholomew-Fair*. Now that the *Rebukes*, which he deserveth, and which I am to give him upon this account, may be the more *Pungent*, tho appearing founded upon, and Warranted by all those *Maxims* of Reason, from which *wit* is Denominated, and by which it is Governed: I shall e're I proceed further on this *Head*, briefly Intimate both what True *wit* is, and under what *Rules*, and within what *Limits* it hath its esteem; and how Different it is from foolish Drollery, mean Pedantry, and vain Jestling which while they Excite Laughter in the *Mob*, beget a Contempt & Disgust in the *Ingenious*. True wit then Consists in Justness of Thought, & in Perspicuity and Neatness of Expression. In taking Every *Matter*, whereof we speak or write, by its Right
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and Proper *Handle*, and the having an *Idea* of it, comprehensive of all that it imports, and which reacheth both to the utmost *Dimensions* of it, and the *Harmony* that is among them, and then in the *Cloathing* our *Conceptions* concerning it, with that *Propriety* and *Neatness* of *Language*, that may sit *decently* and *adroitly* upon them, and give them their due, and agreeable *Air*. In a word, it is to think *Regularly*, and to speak *Decently*; to have our *Notions* *Harmonious* to the Subject, and our *Speech* proportionate them. To say nothing unworthy of, and detractive from the *Matters* of which we Treat, or unsuitable unto, or beneath the Character of *Him* that speaks; or that may Displease and Offend the most Sensible and Vertuous part of those that hear. And therefore it is, that to give Check to the Extravagancies of a Wild Fancy, and to prevent the Rudeness of Language, which through a Defectiveness of Breeding, or Morals, some Persons may Licentiously Indulge themselves in, the greatest *Proprietors*, as well as *Masters* of *Wit*, have mark'd out, and given us the *Boundaries* of it. So that according to the *Rules* they have assigned, and the *Regulations* which they have Established for its *Menage*; It is always to be *Manly*, and not *Pedantick*; *Clean*, and not *Smutty*; *Fashionable*, and not *Obsolete*; *Civil*, and not *Detractive*; *Innocent*, and not *Profane*; *Modest*, and not *Rude*; *Grave* and *Solid*, and not *Light* and *Vain*; *Grateful* to all, and Justly *Displeasing* to none; 'Tis not only to *Humour* an *Auditory*, but to *Teach* and *Instruct* them; and adjusted to make others *Wiser* and *Better*, as well as to *entertain* and *divert* them.

Now how well Mr. *Alfop* hath attended to any one of those *Characters* and *Measures* of *Wit*, is what I am to proceed to enquire into, and whereof the Disquisition will be the more Easy, in that his Departure from all of them, is so visible, Gross and Frequent. For from the beginning
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of the *Book* to the End of it, his *Fancy*, *Judgment* and *Language* are of an *Alliance*, and in every one of them he is perfectly *ridiculous*. And if *He* ever heretofore had either *Understanding*, or *Wit*, *Age* hath Extinguished, or *Pride* and *Malice* perverted them. Nor do I know any *Apology* can be made for his manner of *writing* (seeing he will not allow himself to be *Lunatick* and *Delirous*) but that *God* having Created Men *Risible*, as well as *Rational*, and having given them no *Faculties* but what he hath provided *Objects* to *stir* and *Gratify*, he takes himself to have been Formed to find Exercise for our *Risibility*, instead of serving the End of our *Intellectual* Powers. And it being with great aversion that I expose any person to *Laughter* and *Ridicule*, I shall therefore, to render him *ridiculous*, only show him in the *Picture* drawn by himself, and which he hath hung forth upon his own *Sign-Post*. Nor will I insist upon his *Puns* and *Quibbles*, with which almost every Page of his Pamphlet is flourish'd and adorn'd: save only transcribe his *Introduction* to his *Book*, where, according to all the *Rules* of *Decorum*, there should nothing appear but what is *Grave*, *Comely* and *Inviting*. Whereas, instead of this, he courts his *Readers* to an attendance upon the *Entertainment* he is to give them, in a *Stile* of *Language*, and with a *Turn* of *Thought*, that are suited unto *Guests* at a *Wake*, or to a *Rural* *Crew* met together in order to *Dance* about a *May-pole*. 'Tis somewhat a *hard Case*, saith he, that having *Just Cause* to complain, I must complain to your self of your self, and make your own *Conscience* *Chancellor* in your Cause, placing you upon the *Bench*, who in *Justice* ought to stand and Plead at the *Bar*. P. 3. Which is the addressing his *Readers* in such a *Scheme* of *Rhetorical Eloquence*, as his *Cousin Sancho Pancho* for they are nearly allyed in their *Intellectual Talents* and *Moral Perfections*, as well as in their *Gentlemanly Breeding*) would have complain-
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ed of those that had *Bastinado'd* his Master *Don Quixot*, either in *kindness* to Cure his *Phrenzy*, and Discipline him into Sobriety, or in *Justice* to *Chastize* him for the wild *Extravagancies*, he had committed in his *Knight Errantry*. But omitting his mean and silly *Padauntries*, to expose the Vanity that he is guilty of in pretending to *Wit*, and the Disgrace he hath done it through the Impropriety, and Impurity of Thought and Language, wherein he Affects to be accounted an Eloquent and a *Witty Man*. And seeing the *Specimen* I am to give of his shameful mis-carriages as well as woful Defects in both these Particulars, will be somewhat long, I shall therefore Interweave nothing of my own, unless now and then by way of *Parenthesis*, but reserve till afterwards the Reflections, which I design to make. And for a beginning I refer you to Page 21. of his *Vindication*, where, upon the mighty Provocation of your having Prefix'd to your *Defence* of the *Report*, the two Initial Letters of your Name (while himself in the mean time appears without that *Fiacho*), he Accosts you with the ensuing Testimony of his *Wit*, and *Civility*. Could not (says he) some friend of yours have adorn'd your Chariot, when you are to Ride in Triumph over the Conquer'd Presbyterians? such a Cypher would have given you a great Figure. For he had Read, that these two Letters *S. L.* which you had Stamp't upon your Book, were once Printed with a Red hot Iron upon the Cheeks of a Famous Patriot, who was a Confessor, and hugely Ambitious to be a Martyr for his Countrey, and that His Enemies did Interpret *S. L.* to stand for Sland'rous Libel, and one of the *Wits* of that time would needs give the Etymology of the word Libel, that is a Lie with a Bell hung about the neck to Ring the Scandalous story up and down to his Friends in the Countrey, and that it would have been as decently set upon your Front as his Cheekes. To which I will next subjoin what occurreth, p. 23. where with those mea-

fures of Truth, and Cleanlyneſs that are Peculiar to him, he ſtiles Mr. Lobb's Reſpectful, and modeſt Vindication of what he Believes an Important Truth, an *Intrrenching your cauſe in Dung, which gives more occaſion for the Scavenger than the Scholar; for the Shovel than the Pen to Remove it.* Whereunto may be added what he ſays p. 28. where Deſigning to Charge Mr. Lobb for having calumniated him, in Imputing Opinions unto him which he no ways holds, he Exprefſeth it as he thinks modeſtly, and with the height of Genteelneſs, whereas the *Phraſe* which he there uſeth doth in the Judgment of all that are Perſons of a true Reſiſh and of Good ſenſe, Proclaim him an *Ignoramus* and a *Fop*. The words I referr to are, *that the Defence hath prov'd himſelf hugely verſed in the Oriental Tongues, in that the ſecond Language ſpoken in Paradife by the Grand Enemy of Mankind, was the Lying, and Slandering Tongue.* Nowtho the Animadverting upon the *Wit* of this ſtands Adjourned till anon, yet I would ask *en paſſant* by what Rules of Grammar, or Syntax, or by what *Figure*, or *Trope* in Rhetorick, Defence hath got the Faculty of Proving himſelf, or comes to be *Converſant* in Languages either Oriental, or other. Surely he who Criticiz'd with ſo much rigor and ſeverity upon the word *Obſervance* inſtead of *Obſervation*, and upon the Term *Populacy* in the room of *Popularity*, as he did with an erected *Creſt* and a *Spread Train*, p. 20. which a little good nature might have inclin'd him to have taken for errors of the Preſs; ſhould have been careful not to have betray'd ſo much either Ignorance or neglect, as are Imported in the Expreſſions newly mention'd.

But I will proceed in calling over ſome more Examples, and Conſequently proofs of the Elevation of his *Wit*, and of the purity of his *Stile*, whereof that which he hath afforded us, pag. 29. ſhall be the next. *All hands aloft! Mr. Lobb bath*

*bath brought from the Neighbour-hood of the Lay-stall at Puddle Dock to the Printers all those Ordures, which will Employ all the City-Scavengers, and that he hopes the Reader has therefore his Florentine Balsom, or whatsoever may be more potent, ready to secure him against the Stench. And tho the Passage, which I am to mention next be not altogether so Smutty as the foregoing, yet it is vain, frothy, and pedantick in the highelt Degree; you will find it in pag. 32. where upon Mr. Lobb's having alledged, that he had once promised to midwife a certain Book of his into the World, He Replies, that he never knew that Mr. Lobb had such hard Labour in Tearing of Books into the World, that he should need a Man-Midwife, and that it is certain he was always Big-belly'd, and more fear he should be Delivered in the open streets, like Pope Joan, than to need his manual operation, which his Printer can do without his help, who never Professed, or was Guilty of the Obstetrical Talent. The Countess of Holland was brought to Bed of an Almanack, as many Children as there are days of the year, and that he doubts not, but that he a being Parturient Author can exclude as many without his holding Mr. Lobbs back, tho perhaps he will need to hold his own sides, that he split not with Laughter. Whereunto that which he says p. 85. is of a piece and an Alliance, where comparing Mr. Lobb, and himself together, he Challenges the Preference in these Terms, that there is the same Difference between a preaching Sophister, and a well studied Divine, that there is between a Petty Fogger with all his Chicanery, and a profound Lawyer. Nor doth he give better proof either of his Wit or of his Breeding, p. 86. where thinking to Expose Mr. Lobb he makes himself Ridiculous by the Foppishness of his thoughts, and coarsness of his Language. As a wisp (saith he) is a Theame copious enough to engage an Harangue for an hour Long to a well studied Scold; so these two Letters D.W. (i. e. Daniel Williams) shall serve to Equip a Fleet
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of Pamphlets. And that had it not been for him hitherto, and now for himself, he knows not what the Club of Retailers would have done for a little scribbling Practise, or where they would have had bread. Surely of all men, Mr. Alsop should least pretend to *Wit*, seeing he never endeavours to show it but it is thro being and acting the *Buffoon*. For whether he write *metaphorically*, and by way of *Allusion*, or after the natural plain manner, without *Tropes*, and *Figures*, he is equally Boorish, and Impure, and all he says is either wholly Impertinent, or else Clownish, or downright Ribaldry, of which it were easy to give many more Instances, were it not that I blush to go on in Repeating, what thro partly the childishness, and partly the Impurity of the Thought, and thro the coarseness and Indecency of the Language, must not only offend the consciences of those that are vertuous, but be Counted an Affront to the Understandings of such as are Ingenious. And of such a Complexion do I take the following Passages to be, namely that p. 131, 132. where he says, *that Mr. Lobb was never costive in his scribbling humours, but that of late he is grown so Laxative, that all the Astringents in the Shops will not Check his scripturiency, but out it flies, without the Preface of saving your Presence.* And that other, p. 140. where the most respectful *Epithets* and *Titles*, that he is pleased to Describe some of the Presbyterian Ministers by, to dignify them with, is the calling them *Reverend Nine Pins*.

As if all that they were either fit for, or worthy of, were to be kept in the *Little*, and for the most part *Scandalous Houses* of Entertainment, to be subservient to the sport, and diversion of *Tipling* Guests. Nor is that passage, which we have p. 137. any signal Demonstration of true *Wit*, good Manners, or Genteel Language; where intimating the opposition that hath been given, and always will to some of Mr. Williams's Theological Notions, he thus Expresseth

presseth it, viz. *That he must be placed as a Shrove-Tuesday Bird, five Throws two pence, so long as any man can find a Cudgel to bestow upon him.* And such is my dulness of understanding, and my unacquaintedness with propriety and neatness of Speech, that I can neither discern the *Wit*, nor admire the Eloquence of that *Paragraph*, p. 104. where Mr. *Alsop*, being to instruct Mr. *Williams* how to avoid the envy of his Neighbours (for writing upon that Motive himself, rather than out of any regard he has to Truth, he fancieth that others must also do it under the like Influence) *he advised him to be content to draw in the Thillars's place in the Team, and let another walk gravely before him, with the high Foretop, and the melodious Collar of Bells, and all the gaudy Trappings.* To which all that I will subjoin, shall be a passage in pag. 70. wherein although there be as little of bright and *Shining Wit* as in the former, yet there is a great deal nauseous and glaring *Profaneness*. For, having taken notice, that there are some *Learned and Godly Divines* (whom nevertheless he doth not name, that the suspicion of being one of the number, may fall upon Mr. *Lobb*) who have mentioned a *Certain Bond*, wherein *Christ*, and the *Elect* are said to be jointly Bound to God, he thereupon adds in an *Impure*, as well as a *Jocular way*, *That he could never get sight of that Bond, no more than of our own Original Contract, or the pacta Conventa in a Remoter Kingdom, where Mr. Lobb having greater Acquaintance, may possibly have better Intelligence.* Now to Omit the Rude and unmannerly *Jest* and *Buffoonry* in the last Words, and how that it was to do Violence to his own Conscience, as it is to his Pride, to believe Mr. *Lobb* to have a greater *Acquaintance* in *Poland*, or any where else, than he thinks his Merit hath obtain'd for him, or that Mr. *Lobb* can receive better *Intelligence* from thence, or from any other Place, than is out of admiration of his Worth transmitted and conveyed unto him; all that I will observe

is, that it is a *Barlesquing* things that are held *sacred*. And were these Divines mistaken, yet they ought to be confuted with respect and modestly, and not exposed and *Ridicul'd*; and the matter, wherein they and others differ, should be Discours'd with Reverence, and not by way of *Buffonry*. For as the *Rules of Decorum*, and good *Breeding* are much larger than those of strict *Justice*; so, tho it may not exactly be a *Law of Revelation*, yet it is one of *Gentle Manners*, not to *Lampoon* what another doth *Religiously* believe. And were he Guilty of holding what Mr. *A'lop* by his *Innuendo's* and tacit *Insinuations* imputes to him; yet I see no cause why he should be ashamed either of the Doctrine it self, or of being *List'd* among those Divines who have Believ'd and Taught it; Seeing no less a Man, than the Learned, Pious, and truly Venerable Dr. *Bates* has affirm'd, that *Christ entered into the same Bond that we had forfeited*, cap. 13. p. 240. of his Excellent Book of the *Harmony of the Divine Attributes*, &c. So the whole Import of that Phrase, as it hath been used by him, and also by the most who have written with Care and Exactness on the subject of *Christ's satisfaction*, is no more than what hath been Delivered by the *Apostle*, Gal. 4. 4, 5. namely, that *Christ becoming Mediator and Surety, was made under the Law*, both as to its *Preceptive Part* and its *Sanction*, that he might Redeem them that were under the Law: And that as he fulfilled the *Directive Part* of the Law, by the *Innocency* and *Obedience* of his Life, he likewise underwent the *Penalty* of it in his *Sufferings* and *Death*. Now so many Instances of a frothy and vain Mind are scarcely to be met with in any Writing, nay not in it commonly called *Grubstreet*, as this *Theological Author* upon a subject relating to *Divinity*, and *Articles of Christian Belief*, hath delivered, not only in a few *Sheets*, but almost in every one of them. For the Ambition and Unity of Acting the *Droll*, has made him forget that he was either a Gentleman,

man, a *Scholar*, or a *Divine*. But tho True and Innocent *Wit*, be both Estimable in it self, and is hearkned unto with Respect and Deference, by all that have *Genius* and good *Relish*; yet Boorish, ill Natur'd, and foolish *Jests*, will recommend no man to such as are distinguish'd from the Unthinking and Debauched *Herd*, and much less one that is a *Minister of the Gospel*, the Grimaces and Mimicks of a *Baboon*, would give better *Divertisement*, than this *Drolling*, and Impure way of Writing; Those being agreeable to his *species*, while the Latter is both a Degrading, and a Disparaging of the *Human* kind, by acting a Part, which speaks a *Metamorphosis* of some of the *Intellectual Race* into those *Brutal* Creatures, which seem to have been purposely *Fram'd* to give *Mirth* and *Sport*.

But to bestow some *Reflections* upon what I have rehearsed out of our Author, the first thing I would observe is, that the little *Wit* that appears in any thing he has said, is perfectly *Antiquated*, and out of *Date*. *Chaucer's* *obsolete* English would sooner be accounted *Elegant* and *Rhetorical* among the *Politest* Masters of our Refin'd and Modern Language, than these *Puns*, *Quibbles* and *Drollings* of an Infantill, unpolish'd Age will pass, and be admitted for Schemes of Maturated, Adult, and Pregnant *Wit*. And to *Address* the World in such a *Style* is more Ridiculous, than for a *Beau* to go to Court in *Trunck Breeches* and a *Garillo*; or for a *Lady* that valueth her self upon *Fashionableness* of *Attire*, and the Genteelst *mean* of *Dress*, to present her self in the Royal Presence, with a *Kercher*, or an Old *Elizabeth Fardingal*. It is likewise *mean* and *Boorish*, borrowed from the *Plough* and *Harrow*, rather than from either a *Palace*, or an *Academy*; And would more become the *Rural Clown*, than a *Gentleman*, or a *Theologue*, Witness besides what I have already repeated that Expression, p. 102. where he calls all the *Noise* that hath been made about Mr. *Williams's* *Book of Gospel-Truth stated*, a *shearing*
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of Hogs. And that other Elegancy, p. 94 where to fasten upon Mr. Lobb the Slaunder of having misrepresented him, He phraseth it by his *Extracting water out of Flint*, and by his being in Possession of an Engine that can find drayning works on Salisbury Plain. In a word, all the Perfections of Wit and Eloquence, which he valueth himself upon, and seeketh Reputation from, are rather the Wit and Language of Coblers and Tinkers; than either of a *Fresh-man* in the University; or of a Common Trades-man in the City, and much less of one that would be held a *Virtuoso* as well as a Divine. And instead of having an Affinity with what is Learned from the *Muses*, it is such as people come to be Instructed in among Gypsies and Strollers, or which would be held owing to an Education among those whom both the *Heathen Theology* and *Poetry* made *Inhabitants* of the Woods, and which use to be Painted with Curled Horns and Cloven Feet.

'Tis also nasty and unclean, as if learned at the Tombrall, and not where Persons of *Vertue*, or *Breeding* do come, and Frequent. Neither doth his *Understanding* seem to be of the same Species, nor his *sensible Faculties* Resolvable into the like *Texture* of *Organs*, that the rest of Human kind are, in that *Trifles* and *Stenches*, which choake the *Intellects*, and offend the *Senses* of every one else, are in him most grateful to the latter, and entertaining to the Former. He would seem to have been either Born, or Bred in a *Hogsty*, in that *Dung* and *Ordure* are more Agreeable, and Odoriferous to his *Olfactive Power*, than either *Musk* or *Essences*. And seeing he enquires of Mr. Lobb after, and seems to want a Place, I would ease him of the Friendly service, which in that Particular he expects from him, and would recommend him as the fittest and best Qualified *Candidate* to be a *Midnight Gold Gatherer*, or an *Emprier* of Houses of Office. For, if I may speak my Opinion
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impartially of this man's Judgment and sense, he does reckon it to be more Ornamental to be Drawn in a *Dung-Cart*, than to Ride in a *Triumphant Chariot*. And his Flights of *Wit*, and Flowers of *Eloquence*, are rather Burlesque, and plain *Ribaldry* than handsome, and Innocent Raillery. And when he comes forth *Strutting* in his Greatest *Gaiety*, it is in the Manufacture of Prophaneness, and in the *Colours of smut*, and Debauchery, and not in the *Rayment* and *Garb* of Vertue, and good sense. His best *Turns* of Thought, would hardly be tolerable in a *Farce*, but would upon no *Terms* be allow'd in a *Comedy*. The best that can be said both of his *Wit*, and skill is, that they are Entirely *Scaramuchio*, and *Farlaquin*. Nor was the Writing about Divine Truths, or the Preaching of the Gospel, ever intended to come within the *Circle* of his Province; the whole that Nature seems to have fitted, and therefore Design'd him unto, being to appear in *yellow*, and *Red* (seeing he is Covetuous of a Livery) to beget Laughter in the *Mob*, that stands gaping about the *Stage* of a *Mountebanck*. Tho in the mean time I'll crave Liberty to tell him, that whosoever he be whose work, and the Top of Ambition, and the height of his Faculty, is to make others Laugh, is to make himself Ridiculous. And as the *Epithet* of the *Bird* of *Athens* was given him by a very Learned Person divers years ago, so he doth now Appear to Deserve it, not only by reason of his being more *Feathers* than *Body*, but because he ought never to venture into the *Light* for fear of being houted at, but to rest contented to live within the *Curtains*, and under the *Shades* of the night; In that his coming abroad in the Day is found as *Ominous* of Disgrace to all that own him, as his *Note*, and *Tune*, by which he seeks to be thought melodious, is by all who have an *Harmonious* soul and a *Musical* ear, turn'd into an occasion of Laughter, and of Pleasant contempt. Nor will any *Prescriptions* be so proper and effe-

Equal to cure the *Distemper* he at present is affected with, and Recover him from his *Phrensy*, as a *Dark Lodging*, and *Hogsdens Discipline*.

But to Advance another *Reflection*, name'y, that this way of *Writing* is no way Agreeable to the *Station*, or *Character* of a *Minister* of the *Gospel*, tho I will not say (but that abstracted from the *Office*) it may be very Consonant to his. For, if the *Qualifications Required* by *St. Paul* in a *Presbyter*, had been Attended to in his *Admission*, or were the *Terms* of his *Continuance* in that *sacred Order*, it would be matter of Enquiring how he came in, and by what neglects he escapes being cast out. For if according to *St. Paul*, it be an Indispensable Requisite, that such as enter upon the *Holy Office* should be imbued with *meekness* to *Instruct those who oppose themselves* to what the Church entertains and believes, *2. Tim. 2. 25.* And that they should not be lifted up with *Pride*, lest they fall into the *Condemnation of the Devil*; I do greatly fear, that *Mr. Alsop* would neither have been the first Admitted; nor so long since continued, if the scrutiny according to these measures had been exact and Impartial. And if a *Novice* either in Age or in the *Profession of Christianity*, was not to be *Consecrated* a *Presbyter*, lest he should fall into the *Temptation of the Devil*, either by acting with that *Insolency*, which may administer occasion to *Sathan* and his Instruments to *Reproach* Religion, or dispose him to be a *Calumniator* of the *Brethren*, as the *Devil* is Represented to be, or render him incident to *Pride*, of which the *Devil* being the first *President* of *Guilt*; is sentenced, and condemned; surely then one that is not only arrived at a *mature Age*, but is almost *Super annuated*, and grown near to be *Decrepid*, if he be found to be a *Reviler*, and one of *Luciferian Haughtiness* and *Pride*, he ought to be accounted lyable to severe *Censures*, and *Rebukes*, tho he may through *Indulgence* rather

rather than Justice, escape being ejected from the Ministry. And were it another Person than Mr. *Alfop*, it would be both believ'd and said, that he must have come in by the *Window*, and ought to have been dismiss'd and sent out by the way of the *Belfry*. For granting, that he may *Preach Soberly*, and *well*; yet if he *write Immodestly*, and with *Petulance*, the Contradiction between the one and the other, will not only obstruct the success, and hinder the effects of the *Former* upon the Minds, and Consciences of Men, but will tempt his Hearers and Readers to conclude, that he only *Personates*, and *Acts* a part in *that*, while he is *Real*, and *sincere* in the *Latter*. And they will *Form* an *Idea* of the man from what they observe by the *Organ* of the *Eye*, rather than from the *Sounds* Conveyed to them by the *Ear*. To Assume the dignity, and to put on the Gravity of a *Minister* in the *Pulpit*, and to *Act* the *Droll*, *Satyr* and *Buffoon* from the *Press*, will not only be accounted both *Moral* and *Theological Nonsense*, and to be *Designed* to make the *Sacred Order* *Despicable* and *Ridiculous*, but it doth also *Justify* the *Atheistical*, and *Prophane* in all their *Scoffs* and *Sarcastms* upon those of the *Holy Office*; and *Confirms* them in their *Irreligious Opinion*, that *Preaching* and the work of the *Pulpit* is only *Priest craft*, calculated and taken up to *Cheat* others, to *Reconcile* *Reverence* to themselves, and to gain a *Livelihood*, and no ways upheld and *Practic'd* for the making *People* either better *Men*, more *social Neighbours*, or firmer in their *Loyalty* to their *Prince*. Of all *lides*, one in the *Pulpit* to day, and to morrow upon the *Stage*, which is most *Ludicrous*, as well as *Uncomely*. And to lay aside both the *Bible* and the long *Cloak*, and to put on *Buskins*, can only be *diverting* to those, who are not only void of *Religion*, but *Destitute* of good sense. And it must be much more *Disgustful*, and *Offensive* to see one *Disrobe* himself of the *Black Habit*, and

Narrow.

Narrow Band, and to come forth either in the strait *Attire* to Vault, upon the High *Ropes*, or to appear in the *Party Coloured Cap*, and *Coat*, to Act the *Jack Pudding* on a *Mountebank-stall*, or *Stage*, than it would be to behold a *Minister of State* going about the Street *Crying Mackaral*, or *Matches*. An *Ecclesiastical Droll* is more Ridiculous than for my *Lord Chief Justice of England* to turn *Bully*. And God is more Dishonoured by the *Former*, than Authority is Degraded and made Contemptible by the *Latter*. For the highest *Flights of Wit*, with the best *Turns of Thought*, and *Schemes of Eloquence* be not expected from every *Preacher*; yet there is no man who doth not Indispensably exact from them a few *Grains of good Nature* and *Modesty*. And where these are met with, accompanied with *Decency*, *Gravity*, and seriousness they do Excuse, and will be Received as Apologies for many other Deficiencies. But while those stiled *Ecclesiasticks*, do by *Bagatel*, *Ribaldry*, and *Virulence*, Disgrace as well as Depart from the *Decorum* of their *Station*, they must not expect, but that they will be treated with a severity that would be thought Unmannerly toward others, if it could be Judged Pardonable. In brief, it is pity that *Dr. Echard* is Dead, there being more occasion, and matter given in two *Pamphlets* of *Mr. Alsops*, for writing *Volumn's* of the *Contempt* of the Clergy than that Author could furnish his *Adversaries* with some years ago, towards the *Equipping* a Book, (that I may make bold with an Elegancy of *Mr. Alsops*) bearing that *Title* and with a *Cargo* of that kind.

Again, the way of writing, whereof I have given from him self the *Copy*, and *Pattern*, is altogether Unsuitable to the subject he was treating of, *Proportion* and *Harmony* are what not only give the *Agreeableness*, but the
Beauty

Beauty to Things both of Nature and Art. And according to the *Grandure*, or the *meanneſs* of the *ſubject*, ſhould our Thoughts be more Elevated, or Depreſſed, and our *Language* ſtately, or humble. For tho there be common *Rules* for our Conduct in *Rhetorick*, as well as in *Syntax*, yet the Application of them is to be wonderfully Diverſified in Compliance with the Nature of the *ſubject*. And as no man Converſant in this matter will take the Eloquence of the *Aula*, and the *Curia* to be the ſame, in that the Affairs at *Kenſington* and *Westminiſter Hall* being vaſtly Different, do call for Diſſonant *Turns* of Thought and Reſpective *Schemes* of Eloquution, and Language; ſo there is an *Oratory* Peculiar to Theological matters, which hath little Affinity with either of them, and much leſs any thing meaner. And while theſe from whom he differs are of Equal Parts and Induſtry with himſelf, and from great Integrity do believe themſelves in the Right in thoſe Theological Articles, which the Dogmatical and Haughty, and ſuch as are govern'd by ſecular Intereſt are not very likely to be, it is the leaſt deference that can be paid them, to examine their Opinions modeſtly, and not to Lampoon them. To talk or write jocularly and by way of *Traveſty* of doctrines, and things alledged to have their foundation in divine Revelation, is to deſpiſe and vilify the Authority of God, and to detract from the Credit of his Declarations. And if the leaſt Corrupt Communication, *i.e.* *naſty* or *Unclean*, as the word *αἰσχρολογία* doth import, be forbidden every Chriſtian in his moſt divertive diſcourſe, *Ep.* 4. 29. it muſt then be far from being Innocent or Comely in a Miniſter of the Goſpel, eſpecially when the ſubject is not Common, and Trivial, but weighty and Religious. To write of Articles of Faith with a wantonneſs and Impurity of ſtile that would be thought naſty and indecent in a *Ballad*, is to Burleſque Religion, and to bring a Contempt upon the

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doctrines.

doctrines of Revelation. For if we will hearken to the Advice or Imitate the Example of the Apostles, the Language wherein Theological Truths should be conveyed either to the Eye or Ear, should be *plain* and *lowly*, tho withal neat and pure, and [not] Terms of *swelling Vanity*, or the *Bombast* of *Sophisters*, or the *Cant* of *Demagogues*, and much less in words of Ribaldry and nastiness. 'Tis to expose Religion, and without a great deal of Charity must be thought so designed, to manage the Controversies of it, either in the *Billingsgate* stile or in that of the *Play-House*. What might pass as harmless *Railery* on another subject, is *Tarlequin* and *Lewdness* on a divine *Theme*. And the Modestest thing that can be said of it, is, that it is not only the bringing the most awfull and august Truths into the same *Levell* with *Trifles*, but it is the Lessening their Authority over the Consciences of men by cloathing them in a *Ludicrous Dress*. For a King would be more houted at should he appear in the Attire of a *Jack Pudding*, than the meanest Fellow would be in the same *Habit*. Nor can it be thought less than a Burlesquing of the Bible, and a Lampooning whatsoever is *Sacred*, to Compare Christ's entering into the same Bond with us (in the sence before specified) with the *passa Conventa* of *Poland*, and to the *Chymical Original Contract* Romantically fancied by some to have been between the *Kings* of *England* and the *Community* upon the first erection of the *Monarchy*. And of the like excessive Flight of profaneness, as well as of shameful unsuitableness to divine Truths, is that other Expression of Mr. *Alsop's*, p. 140. where having Slandered a Reverend Minister who is a faithful and successful preacher of the *Gospel*, in reference to a Story maliciously invented of him by the *Archeistical* and Impious Drolls of the Town, and for which Unbrotherly, Unchristian, Ungentlemanly and Lying Defamation, I do purpose anon to call him to an account;

account; he adds, that he would not for a *Groat* run the Hazard of Dropping into the *Bottomless Pit*; which I do think, and would likewise hope that his best Friends will not avoid to call unpardonable *Levity* in a matter that should never be spoken of but with profound seriousness. The different *Fates* of an *Eternity* to come, are the *Pillars* upon which *Wisdom* hath erected its *House*; And to turn *Hell* into a *Jest* is to undermine the divine Government, thro making the judicial Tribunal of God, and the Rectoral sentences of the Supreme and Righteous judge, the subject of sport and Mirth. Yea, it is to treat the *Bible* in worse *Ridicule* than a discreet man would do the *Alcoran* of *Ma-homet*, in that it prostituteth that into matter of diversion and Laughter, which the Scripture hath so fully revealed in order to beget dread and fear. For if it be not worth more than the Expence of a *Groat* to avoid *Damnation*, the *Torments* of the *Infernal Pit* must be very *Slight*, if not wholly *Romantick*: seeing it is Impossible that a state and Condition should be either terrible or dolorous, which a Person whose Character both supposed him to know and maketh it his duty to acquaint others with it, would not part with above a *Groat* to Escape. And it is but congruous, and therefore not uncharitable to Believe of him, that he would not disburse more to *Purchase Heaven*, than he hath fixed the Price of avoiding *Hell*. In a word, if his *Heaven* be not more desirable than his *Hell* is Frightful, the *Hades*, of the *Pagans* was less to be dreaded, and the *Paradise* of the *Turks* is equally valuable with the *Infernal miseries* and the *Celestial Bliss*, which are Revealed, Described, and proposed to our Faith in the *Bible*, as the great and proper *meanes* to work upon our *Hopes* and *Fears*, which are the two signal *Handles* and *Machines* graven upon and woven into our *Intellectual Natures*, in order to our being restrained from Vice and Impiety, and quickned to Virtue and Holy Obedience, without the

the doing violence to our Faculties and Moral Powers, or the Invading that Liberty and Freedom of Choice which distinguishes us from the Brutal Race, gives the moral Specification to our Actions, rendring them denominable, good or bad, and which makes them capable of Punishment and Reward.

The last *Reflection* which I will advance under this Head, is, That his Wit and Stile are no ways proportioned to the Quality and Manners of those to whom his Book is addressed, and for whom he would be thought not only to have provided Entertainment, but to have design'd their Instruction. For though (that every thing in his Book might be of a pëice; and all equally preposterous, uncomely and irregular) the *Epistle* to the Reader be the *Epilogue* in his *Play*, instead of the *Prologue*: and the Reader postponed from the *Preface* to the *Postscript*; and as he further not only fantastically phraseth it, *from the Van to the Rear*: but as he Boorishly and Buffoonly words it, *degraded from riding in State on the Fore-horse, to come behind with the Postman, &c.* p. 243: Yet I suppose he thought he had adapted it to the Genius, Humour and Relish of People of Condition, Learning, Ingenuity, and of some Christian Vertue; and not have calculated it for the *Meridian* of *Billinggate*, or to have prepared and dressed it to the Palat and Savour of the Atheistical *Debauchees*, and the Prophane *Mob*. Whereas in this, as in every thing else of the *Pamphlet*, his Understanding being over-ruled by his Pride, Passion and Revenge, has misled him into a mistake of the *Canaille* for the *Nobles*; of the *Illiterate Herd* for the *Tribe* of those of *Erudition*; and of the *Graceless* and *Impious* in the room of such as are strictly Moral and Religious.

Reverend Sir, I need not tell you, that every one who writes a Book, invites his Readers to a Feast, and that the *Entertainment* ought to be suited to the Condition of the *Guests*; and that the *Viands* should not only be proportionate to the Quality of those that are invited, in the goodness and plenty of them, but in the Cookery also: And that as the meat ought to be the best of the kind which the purse of the Host can rise unto; so that likewise the dishes and Linnen should be clean; and the *sauce* such as may be both *grateful* to the *senses*, and *whet* the *Appetite*; and not be nauseous to the Latter, and offensive to the former.

The droppings of a Candle into Cold Water, or the Broth of Fat *Bacon* may be a delicious *pottage*, and *clean Straw* an obliging and well furnished *Bed*, to a Gypsy or a *Common Stroller*; but they would not be accounted an Agreeable and a Genteel *Diet*, nor a decent *Accommodation* for persons distinguished from the *Vulgar* as well as above the Indigencies of those who have neither Food nor Harbour, but what are charitably vouchsafed them. And tho *Coarseness* of *Diet* served up at Table may be pardonable in a person that pleads penury, albeit it be hardly justifiable to have the Vanity to Invite the most Fashionable of his Friends and Acquaintance to it; yet no man will forgive the mixing of *Ratsbane* to that degree in his *food*, as will infallibly *poison* all that partake of it, unless they have powerfull *Antidotes* about them, or by a long accustomed *Mithridatical* diet be habitually and strongly fortified against all Infection. And to use Coarse and Uncomely Language in a discourse directed to people of degree and Gravity, is not only to affront, but to debase them. 'Tis to despise the worth and detract from the value of people of merit and Breeding, for one that hath good Raiment by him, to make them a solemn and Ceremonious visit in Nastiness and Raggs. For tho that Garb may be dispensed with in a Beggar that comes for an *Alms*, and hath

no better cloaths to put on (albeit even in such it is not so much the *Poverty* of their *Weeds* as the stench that digu-
steth) yet it deserves to be chastized as well as Blamed,
when it is found to be worn by any, not out of want, but
to shew their own Cynical and Clownish Pride, and the
Contempt which they have for their Superiors as well as their
Equals. But that which upon this occasion I would more
especially Remark, is what *Idea* Mr. *Alsop's* writing in this
Jocular, wanton, and Impure stile, to *Ministers* and mem-
bers of *dissenting* Churches, must be thought to give both
of the *Intellectuals* and *Morals* of those Pastors and people. For
seeing the *size* of Men's *Understandings*, and the *Quality* of
their *manners*, are more discerned by their *Relish* and *plea-
sures*, than by any other *Diagnosticks* whatsoever; it must
Consequently proclaim the *Presbyterian Teachers*, as well as
those that sit under their *Instruction*, to be very ill furnished
with good sense, wholly strangers to good Breeding, and
vastly removed from Virtuous manners, if the *Wit* and
Language which I am Reflecting upon, can be allowed, or so
much as Connived at by them. And whatsoever thoughts
they may entertain of themselves, and of one Another; yet
I dare say, that upon his alone *Test*, all they of other perswa-
sions will form a judgment of what, little Genteel learning,
refined wit, honourable Education, and practical Religion is
among them. For if they do but either justify or Excuse,
and much more if they find a pleasing Gust and a Relishing
savour in the *Wit* and *Language* which I have Rehearsed, it
will Authorize others to pronounce of them, that they are
not only a dull and Insipid sort of people, but that they
have neither Grace nor Modesty: And that their Non-con-
formity to the Established Worship and Discipline, is not
from their being wiser and more Conscientious, than other
men, but from their Ignorance Peevishness, and ill humour, if
not upon worse Motives. For there is more to affront the
minds

minds, shock the Sobriety and Virtue, and to sully and defile the Consciences of men, in this Book of Mr. *Alsops* than there is either in the *Liturgy*, *Litany*, *Ceremonies*, the three or four scrupled *Articles* of the *Church of England*, or in all the *Parts and Branches* of their disciplinarian and *Ecclesiastical Administration*. So that the *Pastors* who meet at *St. Hellen's*, as likewise their *Auditors*, must reckon what Character they will undoubtedly lye under, unless by some publick Testimony, they declare their Abhorrence of this Buffoonry of wit, and lewdness, as well as petulancy and scurrility of stile. Which whether they will do, by driving the *Blown Deer* out of the *Herd*, and by putting the *Mangy Sheep* apart from the rest, lest the Infection reach unto the whole *Flock*, or by what other means and methods may be Esteemed most Convenient for their own Vindication, from all accesson to Mr. *Alsops* prophaneness of wit, and Impurity of Language; I do Leave to their Consideration at their next meeting. For the Question is not now (at least so far as at this time I hold my self intercessed in it) what Opinions of an Alliance not only with *Armimianism*, but with *Socinianism*, some *Presbyterians* may entertain, nor to what distance they are removed from the commonly received doctrine of *protestants*; but whether in order to Mr. *Alsop's* being thought witty and Eloquent, the *smuttiness* and *Impiety* of *Billingsgate* and of the *Mountebanck Stage*, are to be received into the Catalogue of their Ministerial perfections, and adopted into the Morality and Manners of the *Members of Presbyterian societies*. And thus have I at length dispatched the foregoing Accusation against Mr. *Alsop*, tho with a tediousness that I will not strictly and punctiliously justify, and for the prolixity whereof I design (if it be practicable) a Compensation in my Brevity in those further Impeachments of him, which remain to be Advanced.

I shall now therefore proceed to the charging him with great *Insincerity*, in what he hath alledged, both in reference to *Persons* and *Things*. And without envying *him* or *Mr. William*, the luscious *Complements* and the lofty *Panegyrics*, which they bestow upon one another, but leaving them to the enjoyment of those pleasures which are mutually designed by their *Reciprocal Flatteries*; I will only affirm that much of what both of them have said, is a *disguizing of themselves*, and a *Misrepresenting* of *Mr. L.* and that their way of writing is *Disingenuous*, and the matters which they suggest palpably *False*. And as *Mr. Alsop* knew *Mr. Lobb* to be perfectly innocent of those things which he Criminally accuseth him of, so the whole he intended by those Imputations, was only to furnish himself with an Occasion and pretence of being *Rude* and *Unmannerly*. As I heartily wish there may not be many *Ecclesiasticks* in *Brittain*, in whom is verified the *Latine Adage* of *Odium Theologicum*, i. e. that the Hatred which one *Divine* bears to another is both more *causeless* and *Implacable*, than what is found among others of any *Quality*, character and denomination soever; so I hope *he* and his *Brother Williams* are the only persons, in whom is justified the *Italian Proverb* of *Conscienza di Theologo*, namely, that the *Conscience* of a *Theologue*, is less than any *Man's*, under the *Confinement* of the *Rules of Religion*, justice, and good manners: It hath been hitherto accounted the duty of every honest man, to speak and write, as he thinks, and believes: And hath been also esteemed a piece of *Morality* as well as of good *Breeding*, for a Person that is virtuous or discreet to avoid every *officious lye*, by which he may serve himself, or create sport to others, and much more to shun a *malicious* one, tho the *Consequence* of it be never so *Trivial*, and that it bring no *Considerable Damage* upon him that is *Slander'd*. To throw dirt is a *Clownish* way of *Fighting*, and becomes no man that lays claim to the *Ability* and *Art* of *Weilding* a *Pen*.

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For one that calls Himself a Scholar, to fasten Opinions upon an Adversary, without other Ground or Reason, save the seeking an occasion of Combating of Him, is neither the part of the *Brave* or *Learned*, but of the *Coward*, the *Knave*, or the *Madman*. And the best that will be said of it by the Wise, Virtuous, and Impartial is, that it is only one's buckling on his Armour to Encounter the *Wind-mills* in his own *Brains*. Now as to the *Insincerity* of Mr. *Williams*, either in his Concealing his own Opinions, or the bringing them forth in *Masquerade* and *Disguise*; or in his *Transforming* and *Metamorphosing* the Opinions of others into *Forms* and *Shapes*, Forreign unto, and *specifically* different from what they are in their *Genuine* and *Natural Features*; I shall adjourn the consideration of it at this time, intending, if the occasion of it continue, to give him full satisfaction hereafter, with an Allowance of Interest for the forbearance in point of Payment, which I do now demand. But I am told, that the Learned, Grave, plain hearted and upright, Mr. *Humphreys*, is about saving me and others that Labour, who as he has had better opportunities of knowing the Man and his Sentiments, than I will Boast of, so none do understand better than that Ancient Person, how to Disrobe him of his Vizor Mask, and the rest of his *Theatrical Habit*, and to shew him in his own Colours. For tho' that Ancient and Learned Divine, be himself Guilty of some Aberrations from the commonly received Doctrine of Protestants, yet because of his dissenting from others with Meekness, Humility and Modesty in himself, and with respect and deference, as well as with Charity towards them; he is therefore Notwithstanding his Errors, had in all due Esteem and Veneration, even by those that do both most oppose and dislike his Opinions; which are only Accounted the Infirmities of his understandings, the mistakes of his Judgment, but no wise the

Faults of his will, or the Blemishes of his Conscience. But as to Mr. *Alsop's* Insincerity ; In Relation to what he hath written both of Persons and Things, I do take the Accusing and Reprimanding of Him for it, to fall within the Province which I have undertaken : And which, I shall therefore uncontrollably justify by *Quotations* out of his own *Books*. Of this kind is, his Faltely and Maliciously mis-representing, Mr. *Lobb*, as if he, *out of the Account which he gave of the substance of the Gospel, had Expunged Regeneration, Conversion, Repentance, Holiness, Sanctification, a new Heart, new Obedience and Good works ; and that he had discarded Faith from any concern in the Justification of a Sinner, and made it unnecessary to our Union with Christ, that so we might have an Interest in his Righteousness, p. 4. And that thereupon he is Metamorphosed from an Hyperaspistes of Truth, into an Hector for the Antinomian Errors, so easy is the Conversion of an Hector into a Raxter, p. 5.* While in the mean time, he knew the whole of this Accusation to be Altogether Groundless and purely Romantick, and Consequently to be highly defamatory and Slanderous, and not becoming any one that pretendeth either to Conscience or to Moral Honesty. From which Unchristian, as well as Uncivil and rude *Misrepresentation*, Mr. *Lobb* having fully vindicated Himself beyond the possibility of Mr. *Alsop's* replying, tho (I would say of him were he not called a Minister of the Gospel that) his *Forehead* is *Brass double gilt*, and his *Understanding*, as to one great part of it's Function *Callous and Dedolent*. The whole which remains incumbent upon me, will be in a Reflection or two anon, to provide a chain and *Muzzle* for this *Mastiff*, and to give him the Correction that is due to one who hath turn'd his study (whatsoever he hath done his Pulpit) into a *Calumny office*. Of the like Complexion and dye with the foregoing falshood, is that barefaced and Impudent calu-

calumniation of all those divines, as well as of Mr. *Lobb*, who have called Mr. *Williams's* Orthodoxy in some particulars into Question, which the Reader may find on the *File* of his Book, p. 35. Where, after his *Huffing* and *Oracular* manner, and with the assurance of a *Knight of the Post*, he says, *That he is confident that whatever has been the pretence, the real cause of all the Enmity manifested against Mr. Williams's Book of Gospel-Truth, was chiefly, that it gave a Mortal wound to Antinomian Opinions: And that, that is a Crime, which shall never be forgiven him, but Prosecuted with Vatinian hatred by the Reporter, and all of the same Kidney.* Which is, not only an Accusing a Great Number of very Holy and Orthodox Divines (for they are not a few who have testified their dislike of Divine things in that Book of Mr. *Williams's*) of being tainted with, and Patrons of *Antinomianism*; But it is the Arraigning them as Guilty of the Vilest *Hypocrisie*, thro' their Alledging other Reasons, as the Motives of their dissatisfaction with it, when the real cause was it's having given a *Mortal wound to Antinomian Opinions*. Nor doth he only hereby pretend to have gotten that *Window* into other Men's *Breasts*, which neither King *James's* Prerogative nor Power could give him in reference to Mr. *Alsop's*, tho' he Complementally, *i. e.* deceitfully wished it him; but he hath usurped the *Tribunal* and Seated himself in the *Throne* of the *Omniscient*, thro' assuming to have an *Intuitive* knowledge of the *Hearts* of Men and to have obtained a view of their Intentions and Thoughts, not only without the assistance of the *Mediums* and *Organs* of Intellectual sight; but in despite of, and contradiction unto all the *means* of Intelligence, which God hath furnished us with, and *flaked* us down unto, in our knowing and judging of others. Upon which I will also, *en passant*, further observe, that it is not one or two of the *Congregational Brethren*, whom he here accuseth of *Antinomianism*, but it is the Bulk and Generality

ality of that Party, (tho' he calls Mr. Lobb's charging him with it a *Nuisance and an Invidious Misrepresentation of Him*, p. 23.) Seeing in a manner the whole Body of the *Congregational Ministers*, have signified their dissatisfaction with many Notions in that Book of Mr. Williams's. And as for the Complement there, which he bestows upon *Many of those Brethren*, of his knowing them to be sound in the Faith, and wholly remote from all Antinomian Tincture; It is all but Banter and Grimace, or if spoken in earnest, doth only shew that the Man was *Delirious and Raving*, thro' the Height and Power of Dislemper, in that he could neither think nor write Coherently, and that his Quarrelling with and contradicting others, is to be the more dispented with, in that the Nature of his disease will not allow him to agree with himself. The several Paragraphs in his Book are like my Lord Roscommon's Cocks, which tho' reckoned all of one side, do when taken out of their several and respective Cribbs, Encounter and Destroy on another. Nor is he only at Variance and Discord with Himself, by reason, that what he hath written of late in Favour and Vindication of Mr. Williams, is altogether Irreconcilable with what he wrote several years ago in opposition to Dr. Sherlock, and that the two Poles may as soon meet, as what he hath delivered in his *Antisozzo* then, and now in his *Faithful Rebuke and the Vindication of it*, be brought to Harmonize and Agree; but in that there are Divers things in each of his late Pamphlets, which are perfectly contradictory and subversive of one another. The Man being of one mind in the *Intervals* of his *Paroxysms*, and when under his *Lucida*; and of another mind, when in his *Phrenzy* and *Fits* of Distraction. But to proceed to other Instances of his *Insincerity*, whereof the next shall be his Accusing of Mr. Lobb, as if he were not now of the same sentiments in several material Points of Theology, which

which he was heretofore, and that what he asserted and maintained about Seventeen Years ago, in a Book which he then wrote against *Antinomianism*, call'd, *The Glory of Free Grace display'd*, were both departed from, and overthrown, in what he hath lately published, as well in his Account, stil'd *the Report*, as in those Papers, intituled, *the Defence of it*; and that therefore the *Display* and the *Report* could not be indited from one Head, nor conceived in one Heart, nor written by one Hand and Pen, p. 25. unless Alteration in Interest, may have warped him; change in Dependencies perverted him; new Friends and Alliances begat in him new Counsels, or an implacable Hatred against Mr. Williams, obliged him to alter his Principles in meer spight, and to face about to the other Extream: And that if they came from the same Mint, the *Report* has wretchedly elipt what the *Display* had coyned; and the *Display* is now splay'd, p. 26, 27. In which Passages, besides the soppyish and ridiculous Puns, the nauseous and undesent Drolling, and Fantastick Pedantry, in his way of expressing himself, there is the height of Insincerity, Detraction, and Calumny. Nor could Mr. *Alsop* assume this Licentiousness of Traducing him in a matter of such Importance in it self, and whereof the Belief, if admitted, must wonderfully hinder the Success of his ministry, without doing Violence to his own Conscience, as well as transgressing the Laws both of Justice and Charity. Seeing of all the Pastors in and about the Town, there is not one (and that to Mr. *Alsop's* own knowledge) who hath more endeavour'd to put a Discountenance upon all *Antinomian* Notions, than he hath done. And tho' he can neither apply that Character and Denomination to every one, whom Mr. *Williams* is pleased so to mis-call, (that he may the better thereby disguise and cover his own Vergencies both to *Socinianism* and *Arminianism*, and weaken their Credit in reference to Accusations of those kinds, which they advance against him) nor can

pronounce every one to be an *Antinomian*, who ascribes more to Christ in the Work of *Satisfaction*, and to his *Obediential Righteousness* in the *Justification* of Believers, than our new Refiners, upon the *Covenant* of Works, and of Grace, will allow; yet if a Judgment may be formed of him, either by his *Books* which I have read, or by his *Sermons*, whereof I have had particular Accounts convey'd to me by those that attend upon them, or by his *Oral Discourses*, both in the Assemblies of Ministers; and in more private Conversation there is not one, either of the *Ecclesiastical Order*, or of the number of *Laicks*, Professors of the *Christian Religion* in this Nation, who is less *Tinctur'd* with an *Antinomian Dye*, or at a farther Distance from approving their foppish, unreasonable, and *Anti-Evangelical Tenets*, than Mr. Lobb, both is, and hath always been known to be: whereof Mr. Alsop was not only fully inform'd by others, as appears from what he hath recorded in his own Book, p. 37. of a Friend of his, and Mr. L. telling him that the Author of the Report was no more an *Antinomian* than himself; but he was likewise abundantly convinced of it in his own Conscience, as well thro an antient and long Familiarity, which they had together, as by a Perusal of what he had declared in all his publick Writings. So that neither his Acknowledgment, P. 43. that Mr. Lobb is now become more *Orthodox*, than when he wrote his Report. Now his having said, P. 37. That his Charity inclined him to think he was no *Antinomian*, will not in the least extenuate, but does rather greatly aggravate and enhance the Guilt of the foremention'd Defamatory Slander. And what he there delivers as an *Apology*, is a proof of his *Criminalness*. Seeing his Allegation of his preaching one thing, and printing another; of his being one Man in the Pulpit, and another from the Press, &c. is not only gross Calumny towards Mr. Lobb, but pure Fiction

on in Mr. *Allop's* Interest, and is at present his Duty, to consider to whom the Character and Denomination doth belong, of being *κατηγορὸς τῶν Ἀδελφῶν*, the *Accuser of the Brethren*; which Title seems to be ascrib'd unto the Devil in the Place which I have my Eye upon, because of the many false and slanderous Accusations fastned upon the *Christians*, under the *Pagan Persecutions*, of which they were altogether innocent; so he ought to dread the Fate to which *Backbiters*, *Lyars*, and *Slanderers*, are adjudged both in the Decree, and in the *Judicial Sentence* of the Righteous God. Nor possibly should I in any measure depart from Moral Truth, if I should both suspect and pronounce Mr. *Allop's* Book to have been stuff'd with those defamatory Slanders of the *Congregational Brethren*, and written with that Acrimony and Malice, which appear in every Page of it, in prospect of, and in subserviency to the raising a *Persecution* against them, which some Men's Counsels, as well as Hearts, are pregnant with, whensoever, thro' the Favour and Assistance of the *Latitudinarian Divines* of the *Church of England*; they can obtain a *Comprehension*, and be placed on the same Bottom, in relation to *Parochial Settlements* and *Emoluments*, with those of the *Establish'd way*, of which they were then full of Hopes, as well as diligent in their Endeavours to compass. But if the *Autographist* or he, who contrary to his own Knowledge, shall teach or write what is of no other Tendency; but to make a Schism, Division, and misunderstanding in Churches, and among Believers, ought to be rejected, or mark'd out as a Person, neither fit for Civil Familiarity, nor for Church Communion, much less for a Station in the Ecclesiastical Office, we may thereupon easily conclude how the *Presbyterian Ministers* that assemble at *St. Hellens*, ought to behave themselves towards Mr. *Allop*, and by what Marks of Censure they should distinguish him from

from the rest of that Society, that he may be so known, as at the least to be shunn'd and avoided, unless they will partake of other Men's Sins, and come under the Guilt, as well as be involv'd under the Ignominies of all the Petulancies, Scurrilities, Impurities, Misrepresentations, and Slanders, &c. which he hath vented against Holy, Learned, and Faithful Ministers of the Gospel, without either Ground or Provocation, save what the asserting receiv'd Doctrines of Faith, with *Pastoral Fidelity*, and Christian Zeal, yet at the same time, with the Modesty and good Manners of Scholars and Gentlemen, hath given and administred.

Now tho' there remain many other very remarkable Instances of his *Insincerity*, in misrepresenting his Adversaries, without any just Cause given by them, and contrary to the practical *Dictamen* of his own Understanding, I shall with reference to Matter of Theology, take notice of one more: And that is about *Christ's having in his Suffering what the Sanction of the Law made the punishment due to Sin, sustained the Person of those Sinners whom he intentionally died to redeem and save*, and in whose room and stead, pursuant to the Covenant of Redemption, he substituted himself, to undergo whatsoever was essentially imported in the threatening, unto the Execution, whereof they were become obnoxious. And tho' I have suggested this in a Line or two already, yet it is of that Importance in it self, and gives such a fair and ample Occasion of detecting the *Medisance*, and scarcely to be parallell'd slanderous Faculty of Mr. *Alsop*, that I do think it my Indispensible Duty, both to re-assume and enlarge upon it. And as it was never pleaded by Mr. *Lobb*, that the foremention'd Phrase was Literally and Syllabically *Canonical*; so it implies either the grossest *Ignorance*, or the highest *Impudence*, to suppose it to have been
at

at first *invented*, or that it hath been peculiarly used by the *Antinomians*: Seeing it owes its Original and its Adoption into these *Controversies*, to Writers of the best Character for Learning and Piety, that the Reformed Churches could ever boast of. And as the declared Opposition made by the *Socinians*, to the *Satisfaction of Christ* (unless taken in a metaphorical Sense) and the *Fraudulency* of some *Arminians*, both in enervating the meaning of it; and in the perverting and mis-expounding it to other ends, than those for which it was requir'd of the *Father*, and undertaken and perform'd by the *Son*, gave the first Rise to the *Mintage* and Currency both of this and other *Phrases*, as those that are judg'd extremely subservient to the Vindication of that Glorious Truth, and very useful both to cover it from the Attacques of Adversaries, and to convey the meaning, Relief and Comfort of it, to the minds of Believers; so it is as demonstrable as any *Probleme in Euclide*, that neither *Mr. Lobb*, nor any Person of Eminency among the *Congregational Ministers*, have otherwise paraphras'd, expounded, or applied it, than as its common Signification, Importance, Service and Use, have been stated and derived unto them in the most celebrated *Writings*, both *Dogmatical* and *Controversial*, of the chief Divines in the Reformed Churches. So that it may give matter of Astonishment, with what *Insincerity*, or from what prodigious Ignorance *Mr. Alsop* doth to that degree of Prophaneness and Drollery, declaim against, and endeavour to expose the *Phrase*, as if wholly new, and indebted both for its *Coynage*, and its Denization in these Controversies, to a few *English* Writers of the *Congregational* Perswasion, that are but of Yesterday, whereas it hath been Naturaliz'd, Legitimated, and made Authentick, by the most famous Theologues that ever appear'd in the *Polemick* Field, either against those of the *Cracovian* Belief, or *Arminius* and his Disciples. But that I may not be thought to misrepresent him, while I am in-

diting him of that Crime, in reference to others. I will
 for the rendring his defamatory Insolence, in what he im-
 puts to Mr. Lobb, and to others of the Congregational way,
 evident beyond all reasonable Opposition and Controul. And
 for the justifying my own Integrity in what I accuse him of,
 lest he should compare me to the *Chaplain of the Copper-Mines*
in Sweden, as he hath done Mr. Lobb, p. 87. of his *Vindica-*
tion, &c. whereas of all Men he has himself the best Right
 to that Title and Character, and in which Office I know
 none that are desirous to supplant him, or who pretend to
 Rival him in Qualifications for the Employ I will, I say,
 call over some Passages in his own Books; his Face, Fea-
 tures, and the Complexion of his Mind being drawn there
 in the liveliest Colours, and set in the most advantageous
 Light, for those to view him, who take Pleasure in mon-
 strous and deformed Sights: whereof the first shall be that,
 p. 10. of his *Faithful Rebuke to a false Report*, where he tells
 us, *that as the Phrase is new and uncouth, so it seems to him*
unintelligible. In reference whereunto, it were no Uncha-
 ritableness to suppose, that he accounteth it to be so, upon the
 like Motives which the Socinians and Arminians do, who
 do not reckon it *Unintelligible*, because of any *Abstruseness*
 in the *Phrase*, but for the sake of the Truth which it Em-
 phatically expresseth. Nor is the calling it *new*, the worst
 he thinks fit to say of it, and therefore he adds, p. 11. *ibid.*
That it is a Phrase to puzzle and confound Men's Understandings;
 and p. 13. *an Arbitrary Term, only fit to beget Blunder and Con-*
fusion; and p. 53. *ubi supra*, *that to sustain the Person of Sin-*
ners is an Anglicism, and that it will not endure to shew its
Face in some other of the Learned Languages; and to say Christ
did sustinere personam Alterius; is to say, That he wore the
Mask, the Vizor, the Disguise of Sinners, and that he was Per-
sonatus Histrio, like a Stage-Plaver, that puts on the Person of
a King, when indeed he is but some sorry Fellow: To which
 Expressions.

Expressions concerning it in his *Faithful Rebuke*, (whereof also I have remitted the Repetition of many) there are divers in his *Vindication of the like Stamp* with them, as being all Forged in the same Mint. As namely that, p. 54. *It never had its Signification fixt and stated by a Competent Authority: The Trumpet gives an uncertain Sound, and that if they must subscribe, it must be with an Implicite Faith in its own good meaning; and that he fears that the Notion of Christ's sustaining our Person in his suffering for our Sins, which Mr. Lobb and others do play wittal, should in time become the Test of the Faith of sound Protestants, and all shall be damned that cannot subscribe the Antinomian Creed.* Whereunto may be added what we met with in p. 93. *ubi supra*, viz. *That it is a Phrase of a dark and dubious meaning, and as the Words seem to sound of dangerous Design and Tendency; by which, nothing else can honestly and truly be meant, but that it is of an evil and fatal Consequence, in reference to the overthrowing the Notions of the Socinians and Arminians, which out of Respect to Mr. Williams, if not to Himself, he is very sorry for.* And of Affinity to the foremention'd Expressions, is that which occurs p. 97. of the same Book, where he tells us, *that it is inept and improper to convey to our Understanding the Truth of Christ's having died for our Sins: whereas much wiser and far more learned Men than he, i. e. All the great Divines, who have written with Irrefragable Strength, and with exact Accuracy on the Subject of Christ's Satisfaction, have judg'd it the aptest and properest Phrase, which in order to that end, they could fall upon.* And to all the foregoing rude and unmannerly Misrepresentations of it, may be subjoyned that Expression, p. 99. *ubi supra*, *that it is a Phrase which carrieth an odd sound, and syncretizeth with the Nestorian Gibberish, there having been a Crew of lewd Hereticks, who affirmed that Christ took on him the Person of Sinners, and these from the first Author and Founder of their Sect were called Nestorians,*

Nestorians, who maintain'd that Christ was constituted of two Persons; the one the Eternal *Logos*, who did assume the other an Humane Person that was assumed. Which meere to have cited, is enough to shew that the Man is Lunatick and Distracted, as well as child.shly, foolish, and grossly ignorant. For without a large measure of the latter, and being very much affected with the former, he could never have written in this Nonsensical and Phrentick manner. For to imagine that Christ's sustaining in his Sufferings the Person of the *Elect*, or of such as either did or should afterward believe, is coincident with, or of any Alliance to *Nestorianism*, shews that after all his Pretensions to modern and antient Learning, he knows not what *Nestorianism* is, or that he hath both forfeited his Understanding, and bid adieu to Conscience. Seeing whatsoever the Opinion of *Nestorius* himself was, concerning which I shall not now enquire, and much lets reflect upon *Cyrril* and others, who are thought by some to have misunderstood or misrepresented him, it is certain that what was condemned as *Nestorianism* in the General Council of *Ephesus*, Anno 428. was, that the second Person of the Trinity, the Eternal *Logos* took an entire Humane Person, and not meere the Humane Nature into Union with his Divine Person; and that he was constituted not of two Natures, whereof the Humane being taken into Union with the second Person of the Trinity, without any Personal Subsistence of its own Distinct, from that of the Eternal *Logos*, subsisted by Personality of the Son of God; but that he was constituted of two Essential distinct natural Persons. Now how Christ's standing in the room and stead, and sustaining the Person of the *Elect* in his suffering for them as their Surety, should come to be compared with, or parallell'd unto *Nestorianism*; and thereupon expos'd to Ridicule, and rejected as Heretical, I think no Man, who is not depriv'd of Reason and common Sense, will presume to understand. Nor would any, save one

one beyond the Relief of *Hellebore*, have had the madneſs to have fancied or ſaid it. For as the Orthodox by believing and declaring that the *Λόγος* took a *ſingular and individual Humane Nature* of the ſame Species with ours, i. e. A true Body and a reaſonable Soul into Union with his *Divine Perſon*; never meant that he took an *Humane Perſon* into that Union; but that the Nature which he aſſumed, ſubſiſted by the *ὁμοουſιος* of the Son of God; ſo the very *Nestorians*, who held that the *ſecond Perſon* of the *Trinity* took an *Individual Humane Perſon*, i. e. an *Humane Nature*, with its proper, natural and peculiar *Subſiſtence* into Union with his Divine Perſon, were never ſo nonſenſical and delirious, as to dream, and much leſs to ſay that he took the *Perſons* of all the Elect into a natural, Physical, or Hypoſtatical Union with himſelf, as he was the Eternal Son of God.

To which may be added, as that which is further defective of Mr. *Aſſop's* prodigious Ignorance, or his impreſidented *Infincerity*, that the *Phraſe* of *Chriſt's* ſuſtaining the *Perſon* of the Elect upon the Reaſons, and for the Purpoſes already mention'd, was never intended to denote a *Perſonal Union*, whether *Physical* or *Hypoſtatical* between Him and Them; but meerly a Moral and Legal. Nor was it ever uſed to ſignifie and expreſs more than what he did for them in a *Juridical* Conſtruction; namely, that thro' being their Surety, he repreſented and became *one* with them in *Conſpectu Fori*; and that thro' ſtanding in their room and ſtead, he had the Guilt of their Sins imputed to Him, and ſuffer'd both in their place, and underwent whatſoever was *Primarily* intended, and *Effentially* comprehended in the Sanction of the Law; to which, they, thro' a Violation of the Preceptive part of it, were become Obnoxious. That is, to uſe the Language and Stile of Foreign Divines, leaſt I ſhould be thought to utter *Anglicisms*, or to vent what ſlanderous Perſons may call *Criſpianism*. *Chriſtum ut ſponſorem fœderis, pec-*

cata nostra sibi a Deo imposita suscepisse, atq; sua fecisse, ut pro nobis peccatum i.e. peccator factus sit in Dei Judicio; & quia peccatum factus pro nobis, factus quoq; sit Execratio vi Legis, cui se nostro nomine subjecit. nam is vice & loco alterius moritur, quo mortuo alter mortuus Censetur in Judicio. Cloppenb. de Christ. Servat. Theff. 14. 15. i. e. That Christ as Surety of the Covenant, having our Sins imputed to, and charged upon him by God; undertook to bear and answer for them, as if they had been his own; and that being made Sin; i. e. a Sinner in the Judicial Estimate of God (viz. by Imputation) he thereupon became a Curse by virtue of the Sanction of the Law, to which he had subjected Himself in our Name and Stead; For he only dies in the place and room of another, in, by, and thro' whose Death that other is accounted in a Legal and Juridical Sense to have died. And that, Christus quatenus pro nobis sponsor erat, omnium Salvandorum personam sustinebat, ac pro us omnem justitiam Legis implevit, partim in ferendis pœnis peccatorum, et subeundo pœnas condignas quas lex dei a nobis peccatoribus exigebat, partim implendo pro us omnem justitiam legis, quam lex exigebat, sed quam illi implere non poterant. Voet. Select. par. 2. p. 22. i. e. Christ, as he was our Surety, sustained the Person of all that are to be saved, and did in their Behalf, and for them, fulfill all the Righteousness of the Law, partly thro' his undergoing the punishment which the Law denounced against, and exacted of them as Sinners; and partly thro his performing the whole Preceptive part of the Law, which was required of us, but which we could not accomplish and discharge. To which, I will only subjoyn one Passage more out of the Dogmatica and Elenctica of the late Pious and Eminent Hornbeek, in his Textuary Discourse on 1 John 2. 2. where shewing that Christ is not the Propitiation for the Sins of the whole World, either in the Arminian or in the Amyraldian and Baxterian Sense, he useth this Argument; Pro quibus Christus satisfecit, eorum personam sustinuit, at personam Reproborum, æternum damnandorum, & perendorum, Christus non tulet, &c. Miscell. Sacr. Par. 2. p. 396.

That

That all for whom Christ satisfied he sustained their Person; but that the Person of the Reprobate, and of those that were to perish, and to be Eternally damned, he did not sustain, Ergo. So that thro' what I have cited out of these three Eminent Divines, who were no ways inclined to *Antinomianism*, and who were certainly of as vast Lession, and as great Theological Literature, as any this Age hath produced, and its being compar'd with what hath been also quoted out of Mr. *Alsop*, it may be very justly question'd whether his Ignorance, his Insincerity, or his Prophaneness, be most to be blamed, all three being both so signal and so obvious. And it were well, if the chief thing he were impeachable for, were his Ignorance, tho' that in a matter of this Nature, would not only lessen his Reputation as a Scholar, and degrade him from being a competent Writer of Theological Books, but unqualifie him to be a Minister of the Gospel, and from having the Inspection and Instruction of a Church. But it was not so much thro' Ignorance, as thro' Insincerity, that he hath belched forth those many rude and unmannerly, as well as false and slanderous Expressions and Things, which I have now call'd over. For as if he took it for a Diminution of his Worth, and an affront to his Dignity, that any save Himself should have the Priviledge of exposing Him, and of shewing with what Knavery he writes (pardon the term, by reason the Penury of our Language is such, that it affords not a milder nor a genteeler upon the Occasion and Provocation) for he doth not only in several Places acknowledge that the Phrase is capable of a good Sense; but that it had been used by Divines of the highest Character in the Reformed Churches. Only that his Sophistry and Prevarication may be no less apparent when he is forced to confess a Truth, than when he Invents a Fable, and Coins a Lye, he assumes the Confidence to say, *That its being used was before the Antinomian Heresies were broached, and that from thence*

thence some of our Protestant Divines might overlash a little in some Phrases, as not dreaming of Saltmarsh or Crisp; and that it was in their Polemicks they talk'd thus, and not in Articles of Faith; and that they talk at this rate when they were fighting, and not uniting; and that none of them give any Reason for their using the Phrase, but run away with it as a word of course; and that Mr. Lobb's *Lumber of Modern Testimonies*, as if the Cause were to be pressed to Death with Number, and not with Weight, doth only prove those Learned Divines to have been of this Faith; that Christ died in our stead, but that Christ in his Death sustained the Person of Sinners (for so he should have worded it, would he have been sincere and ingenious) was necessary to the Explication or Confirmation of that Truth they prove not, p. 104, 105. and 96 of his *Vindic.* and with respect to all which Exceptions, I do boldly, because knowingly affirm, that he doth not only shamefully mistake in all, and in every one of the foremention'd Matters of *Fact*, but that contrary to the Light of his Mind, and the Conviction of his Conscience, he falsifieth and prevaricates in them out of Choice and Design. Seeing if ever he had a quarter of that Learning which Himself pretendeth to, and which others have allow'd him, it is impossible but he should know, that as the Broaching the *Antinomian Heresies* was of a far older date, than the using of that Phrase was by most, or any of those Divines, whom Mr. Lobb hath quoted, and much more, long before Saltmarsh and Dr. Crisp were heard of; so he cannot without great and reproachable Unacquaintance with Theological and Ecclesiastical Writers, be ignorant that it hath been used by divers learned Persons, who have actually, and upon Design, employ'd their Pens against *Antinomianism*: And that tho it is not *essē* in Creeds and Confessions (whereof I have assigned the Reason before) yet it hath been employed both in *Dogmatical* and *Controversial* Writings against the *Socinians* and others, towards the Defence and Vin-
dication

dication of the most momentous *Articles of the Christian Faith*: And that upon no lesser Motives, than that the wisest and best Propugnators of the *Orthodox Doctrine*, thought them hardly either vindicable or explicate without it. And for justifying the Truth of every particular which I have now alledg'd, I do pledge and lay my Word to pawn, that I shall be ready to demonstrate all the foregoing Heads, whensoever Mr. *Alsop* shall judge it his Interest to call for it. But which I think may be very well adjourn'd at this time, both as being alien from my present Undertaking, and because it would oblige me to enlarge this Letter farther than is comely and convenient in it self, or is any ways necessary in a Matter wherein none that are, or have been conversant in Theological Studies, can want or need Information. I will not add further with what *Insincerity*, but with what *Forebode* could Mr. *Alsop*, with all the petulant and foolish Drollery, first expose and ridicule a Phrase, which not only the greatest Men in the Reformed Churches have used with so much Seriousness, and upon the most Important Service, and for the weightiest Reasons, but for the Lampooning whereof, he himself is forc'd at last to make an Excuse and Apology, by retreating to those weak and fabulous Pretences, which I have repeated out of his Book. Surely, either his Pride or his Malice have so Tinctur'd both his Mind and his Conscience, that he can neither write with Truth, Integrity, nor Discretion. For were he not either abandon'd to a Reprobate Mind (*i.e.* an empty, unprofitable, prostituted, and an embased Understanding) or perfectly delirious, he would not instead of furnishing us with reasonable, just, and coherent Thoughts, obtrude upon us what is either Scandalous and Impure, or Chimerical, Fabulous, and Romantick. But that which is more to be detested, than even his *Insincerity*, is, that he not only turns every thing, how Sacred soever, into *Droll* and *Banter*;

ter; but that with a Prophaneness, not to be exceeded, and hardly to be parallell'd among the most Atheistical *Debauchees*, or the highest *Ranters*, he Ridicules and Lampoons one of the most material Doctrines of Faith. For to say, *That our Lord Jesus Christ thro' sustaining the Person of the Elect in his Sufferings*, which is but the Equivalent (tho' a little more Emphatically expressed for the Vindication of the Truth and Reality of his Satisfaction against the *Sacnians*, who deny it, and the *Arminians*, who both supplant and pervert it) of his dying in our room, was *Histrion personatus*. Like a Stage-player, that puts on the Person of a King, when indeed he is but some sorry Fellow; is a Blasphemy beyond the Chastisement of the Pen, and ought to be punish'd by the Publick Rods. And for the Brethren at St. *Hellens*, to connive at this Impious *Jeer* and *Sarcasm*, will be construed by the Sober and Impartial part of Mankind as an Approving of it. Yea, if they suffer it to escape their Pastoral Censure, it will be fit to bring it under the Animadversion and Discipline of the Law. For Blasphemy is no less utter'd and communicated in an *Allusion*, than if it were express'd in plain and direct Terms. And to be patient and modest in such a Case, is neither Religion nor good Manners, but Treachery to our Lord Jesus Christ, and to the Souls of Men. Could he not be contented to be a Dissembler, an *Histrion*, a Stage-Player, a *Perkin Warbeck* himself, in all the Characters he bears, and the Employments which he lays claim unto; but must he in a way of Licentious and Impious Wit, transform our Blessed Lord in the Solemn Work of Redemption into such an one? It will be highly Righteous, and is therefore greatly to be feared, that he who turns, *Christ's sustaining the Person* of those whom he died to save, into a *Jest*, will be left in Earnest to bear both the *Guilt* and *Punishment* of his own Crimes. For our Lord Jesus Christ, being (even as our Mediator and Surety) proposed

posed as the *Object* of our *Adoration*; he cannot without the highest Blasphemy, be made the *Subj*ct of our wanton Sport. And his having done and suffer'd all that was Incumbent upon, and demanded of Him as our *Ἀντιπῶς*, ought to be entertain'd and rely'd upon with a firm Belief, and humble Thankfulness; and not to be thus Atheistically Ridicul'd and Lampoon'd.

But that I may not pursue the Accusation of *Insincerity*, wherewith I have charged him, to that Extent and Prolixity that I might, and for which he hath afforded me plentiful Matter, whereupon to found several other Examples and Instances of it, I will therefore, both to save him the being further expos'd, and made infamous, and to spare my self the unsafe, as well as unpleasant Labour of *Dissecting* a Corrupt, if not an Infectious *Body*, give only one Example more of it; and that in another kind of Learning, wherein his weak and ignorant Admirers will have him to be admirably qualified. For whereas he has the Vanity himself to set up, not only for an excellent *Grammarian*, but for an exact and wonderful *Philologist*, and is highly worshipp'd, and hath a great Veneration paid him upon that Account by Mr. Williams, who can neither speak nor write *Syntactical Latin*, if he can so much as understand a common Roman Author, not to put him upon the difficulty of Relishing *Cicero*, I shall therefore shew him to be either a Dunce in that kind of Learning, or that his Conscience and Understanding are not at an *Accord*. In that he either ignorantly perverts a common *Latin Passage* from the true Sense of it, or with his Customary *Insincerity*, doth contrary to his Knowledge mis-represent its meaning. The Passage which I do refer unto is that of Milton's upbraiding *Salmatius* for his saying, *De parricidio in persona Regis admissio*; and Milton's adding thereupon, *Quid quaso est parricidium in persona Regis admittere? Quid in persona Regis? Quæ unquam Latinitas sic lucuta*.

locuta est? Nisi aliquem nobis Pseudo-Philippum narras, &c. From which Expression Mr. *Alsop* took occasion for the raising and supporting all the Impious Banter, and Atheistical Drollery, for which I have lately called him to an Account; whereas it's most probable that Mr. *Milton* quarrell'd not with *Salmasius* about the Word *Persona*, with Respect to its having a Natural and Proper, as well as a Tropical Signification; but that his Satyrical Reflection against that great *Philologist* and *Critick*, was rather for his having used the *Ablative Case*, *Persona*, in the Room of the *Accusative*, *Personam*, which *Milton* seems to have fancied he ought to have used. For, though he could not but know that a *Persona* in the *Nominative*, might and usually did admit a Natural Signification, yet it's most likely he imagin'd that it neither did nor could do so. as it is there used by *Salmasius* in the *Ablative*. And from thence it was that he Construed, *Persona*, in the *Ablative*, not to signifie a *Rightful* and *Legal King*, but a *Tyrant*, there upon adding *Tyrannus enim quasi Histrionalis quidam Rex, Lurva tantum & Persona Regis, non versus Rex est.* Now whereas Mr. *Lobb* had given this Answer to Mr. *Alsop* upon his having on this supposed Authority of *Miltons* so prophanely Banter'd upon the Word *Persona*, as used in Reference to Christ's Representing and Standing in the Room of the *Elect* in His Sufferings: The Reply which this Wanton Buffoon and Ignorant Fop makes is, *Risum teneatis, was any thing spoken more Ridiculously; in that Mr. Milton had no quarrel with Salmasius about the Case, but Exagitates the Phrase as improper and unbecoming so great a Grammarian as Salmasius had then the Vogue for in the Learned World.* Vindicat. &c. p. 111, 112. Whereas notwithstanding both the positiveness and the huffing of this Haughty Man, the Answer that was given to Mr. *Alsop* by Mr. *Lobb* is the very same with one

one of the Answers which *Salmasius* gives in his *Reply* (Published by his Son) to Mr. *Milton*. For having proved by many Instances that *Persona* is often taken by and used in the Best Authors, in a *Proper* and *Natural* Sense, and not always in a *Figurative* and *Tropical*, as *Splendida Persona in Celsus*, for one in *Eminent Dignity*, *Persona Imperatoris in Æmylius probus*, to signify the *Emperour*; *non qualis cunque Persona Testimonis pondus habet*, that every *Mans Disposition* is not of *Credit*, in *Cicero*; *parcere Personis, dicere de vitiis*, to spare *Mens Persons* when we speak of their *Faults*, according to the common *Gnomon*; *Mea & Tua Persona pro Ego & Tu*, My person and Yours, for I and Thou; *Persona pupilli & Tutoris*, among the *Civilians*, for the *Guardian* and the *Pupil*; *Personales Actiones* in the *Law*, *Actiones* which affect the *Persons of Men* in *Contradistinction* from *Rules* which affect only their *Goods and Estates*, &c. I do say, that after *Salmasius* had alledged all that I have now mention'd, in *Justification* of his having used the Word *Persona*, in a *Proper* Sense (whereunto it were Easy to Multiply Hundreds of Testimonies more Omitted by him, were it not both *Pedantick* and *needless*) he adds, that *Milton's* Accusing him of *Barbarism*, because of the Forementioned Expression, was, *Fortassean quod non dixerit Salmasius in Personam Regis admissum parricidium, sed in Persona*, perhaps because he had used the Term in the *Ablative* and not in the *Accusative*. Upon which that Great *Philologist* proceeds to Expose as well as also Reprimand him, in saying, *O Barde, Ludimagistrum veterem redi, ut discas quid sit Latine Loqui*, Get thee Fool back to thy *School-Master*, and under the *Ferula*, that thou maist Learn what it is to speak *Latin*. And to Expose *Milton's* Ignorance, he subjoyns divers Testimonies out of *Classick* Authors, in which the *Ablative* is used in the Sense that he had Employed it. As, in *Persona errare pro circa Personam*; in *puella pallere*:

And that of *Virgil* speaking of *Achilles*, *non talis in hoste fuit Priamo*. So that the O *Barde*, thou Fool, whereof Mr. *Alfop* is so liberal to Mr *Lobb*, p. 112. ubi *supra*, falls to his own share, and comes in with his many other good Qualities to make a part of his Character. Nor ought I to omit here further to Observe, because it shews the Ignorance or the Insincerity of the Man beyond all possibility of Contradiction, how he either Misunderstands or Perverts the design of *Salmasius's* saying to *Milton*, O *Barde*! Through affirming that the whole which *Salmasius* intended, was to reject the supposal with Scorn and Indignation, that he should be thought to have mistaken the Ablative for the Accusative. Ibid. Whereas it was no part of his Intention to Excuse himself from a Mistake of that Nature, in that he very well knew that he had Written, as according to Patterns set him in the best *Roman Authors*, tho he both might and ought, but the whole of his Intention was to Ridicule Mr. *Milton* for quarrelling with it as a *Barbarism*, when indeed it was rather an *Elegancy*. However upon the whole Mr. *Alfop* appears no less Ignorant and Ridiculous, in his affirming the Word *Person* to signifie only a *Larva*, one under a Mask or Disguise, like the *Personæ Dramatis*, the *Comedians* upon a Stage, who Counterfeit Persons whom they neither really, nor Juridically, or Legally are; and that *Persona*, & *Personam Sustinere*, dare not shew their Face in any Learned Language, in another Sense; than *Salmasius* pronounceth Mr. *Milton* to have taken it, in his Requiring an *Accusative* when an *Ablative* was as *Rhetorical*, but the Impiety of Mr. *Alfop* is glaring and unpardonable, to have upon no other Occasion, than a *Grammatical Scuffle* between two Learned Men, who Extremely valued themselves upon their understanding the Proprieties and Elegancies of the *Latine* Tongue, and who sought all Advantages, for Depressing, and lessening one anothers Esteem, with respect to their knowledge in that Language. I say, to have upon no other Occasion run into those

those Excesses of Ribaldry, Lampoon and Blasphemy, which he hath done in his Assimilating Christ's sustaining the Person of the Elect in his Sufferings, to an *Actor* on a *Theatre*, who assumes the personating of another upon Motives of Profit, and for no other end (besides his own Interest) than to give Sport and Diversion. And as for the Character he gives Mr. Milton of having been a Person, whose excellent Latin, Terse and Smooth, has recommended his Style to all that understand the Language; it is that which I am not much concern'd, nor at leisure now largely to dispute with him: But with respect to what his Religion was, I have convincing Reasons to induce me to believe he was an *Arrian*. And as his Principles of Faith (on that *Hypothesis*, which I shall be ready to justify when lawfully call'd to it) oblig'd him both to deny the *Deity*, and the *Satisfaction* of Christ; so it is the less to be wonder'd at, that he took all Opportunities to expose and ridicule (considering withal the Satyrical Genius and Temper of the Man) whatsoever he found made use of to explain and vindicate the Doctrine of the *Orthodox* in either of those *Articles*. But that Mr. *Alsop* should borrow and take up his *Sarcasms* upon the Fundamentals of our *Christian Faith*, and improve them into Ribaldry, Blasphemy, and Burlesque, (which as those times would not bear in any, so Mr. Milton had more Discretion than to attempt it) would be somewhat surprizing, were not the Man distracted; and whosoever is so, may even renounce Christ and the Gospel, as well as slander and revile his Brethren, without the being held or punish'd as a Criminal. Seeing such as are *Lunatick* are alike incapable of *Moral*, as of *Civil Government*, and not to be restrain'd by *Laws*, but by Fetters and Chains. Tho' it is nevertheless observed of mad Men, that they are much the same in their *Paroxysms* of Phrensie, what they were in the *Moral* and *Political Complexions* of their Minds before, (wir-
ness

ness among a thousand others, *Oliver's Porter*) tho' they had the Art and Hypocrisie to cover and conceal it. But as to Mr. *Milton's* having been a compleat Master in the *Latin* Tongue, I will not (as I just now said) be so injurious to the Reputation of his Memory, as to endeavour with any Industry or Zeal to detract from his Character in that particular. Tho' it were not difficult to cite several Passages out of his *Defensio pro populo Anglicano*, (which is the Book upon a Paragraph, whereof Mr. *Alsop* superstructs his Atheistical Prophanations, in reference to our Saviour, and his Redemption of Sinners) that are so far from being *Elegant*, that they are not true nor proper *Latin*. Such are his *Modo Aures teretes habent & doctas*, Provided they have accurate and learned Ears. For *modo habeant*. *Fastigio turgere*, to be swell'd with, and elevated thro' Pride, *pro Fastu*. *Ne ex lacrimis micam salis posse exprimi*; that a Grain of Salt cannot be extracted out of Tears: For *guttam* or *guttulam*, a Drop. *Exiguissimam*, the least, which is no *Latin* word, for *Exiguam*. *Stipe Contentum esse*, to be satisfied with an *Alms*; for *Stipendio*, a Salary or Reward; and *Denarium illud*, which is a gross *Sollacism*; for *Illud*, that Penny. Besides many more, which I have not Time, nor will be so uncivil as to take notice of. Neither will I say that these Mistakes, whither *Barbarisms* or *Sollacisms*, do in the least hinder Mr. *Milton* from being very justly esteem'd an excellent *Latinist*, seeing the *Politest* Writers in that *Language* are sometimes subject to *Faults* of the like kind. So that even *Strada*, who was undoubtedly one of the most *Elegant* Writers in the *Latin* Tongue, which any of the latter Ages have produced, could not escape being severely exposed, as well as Animadverted upon by *Sciopius*, in a Book which that ill-natur'd and snarling Critick intituled, *Infamia famiani stradae*. And if it should in the Event prove, that it was not for Mr. *Milton's* having been an *Arrian* (tho' that People's Theological System is

in all things more Coherent in it self, and in some not so destructive from our Lord Jesus Christ, nor so contradictory to the Scripture in divers Particulars, as that of the *Socinians* is) why Mr. *Alsop* doth so esteem and admire him, and gather up the most Ulcerous and Infective part of his Writings, with greater Lusciousness than the *Poets* are said to have lick'd *Homer's Spittle*; yet if Mr. *Milton* had two other Qualities, that reconcile him to Mr. *Alsop's* Veneration, and which encourage him both to borrow from, and imitate him. * One was, his having been the most Sâtyrical and Sarcastical Writer of this Age; who never cared whether what he said of an Adversary was either true or civil, provided it was but piquant and biting: And who never govern'd himself towards those that had wrote against him, by the Maxims and Rules either of *Religion*, or of *Moral Decency*, but by Principles of Haughtiness, Indignation, and Revenge, whereof both his *Defensio pro populo Anglicano*, against *Salmasius*, and his *Defensio pro seipso*, against *Morus*, (not to mention other of his Books) are as well shameful as uncontrollable Evidences. The other was his having been the most malicious and virulent *Antimonarchical* Writer in *Britain*, and the greater Zealot for *Democracy*. For which, I suppose he has the more Incense offer'd to his Memory by Mr. *Alsop*, and the sweeter Flowers strowed upon his Grave. Which I doubt not but Mr. *Alsop*, with the same Facility, and the like Artifices of Sophistry can reconcile, both to his having taken the Oath of Allegiance to his present Majesty, as Rightful Sovereign and King, and to his having subscrib'd the Association, as he can bring his *Antifozzo* to harmonize, and to be in Alliance and Confederacy with his *Faithful Rebuke*, and his *Vindication* of it. All that I will further add in reference to Mr. *Alsop's* transferring a Passage out of *Milton* (and that both wonderfully mistaken, misapplied, and blasphemously improv'd by him, and in which Mr. *Milton*

also grossly erred) upon a *Subject*, where, tho Raillery was not decent, yet it was not Impious, into a Theological Discourse about an Important Article of Faith, and his perverting it there to the height of Prophaneness, is, that the man will be beholding to any Authors whatsoever, and readily borrow from them; yea, be thankful to the *Chaplain of the Copper-mines in Sweden*, for his Aid and Assistance, (with whom, having brought him into an *Ecclesiastical Office*, I do reckon he purposeth to cultivate a Friendship and Correspondence) in order to his being enabled to be Irreligiously *Witty*. Nor are his many Puns, Quibbles, Jests, Drolleries and Sarcasms, wherewith his late Books are plentifully enrich'd, any thing else, save the most Immoral and Libertine Scraps of the worst *Plays*, and the greatliest offensive *Recrements of the Mountebank's Stage*, which he hath borrow'd and transplanted thence, and grafted into his *Theological Writings*, and his Divinity Lectures to make himself esteem'd a Jocular, Divertive, and Witty Author, whereas in reality they do only serve to proclaim him a pittiful *Jack-Pudding*, and an *Insolent Buffoon*, who hath neither Grace nor good manners.

Having dispatch'd all that I intended upon the Head of *Mr. Alsop's Insincerity*, in what he writes, both of Persons and Things; and having interwoven some Reflections upon that way, manner, and method of Writing, as I found them agreeable and pertinent to the several and respectful *Instances* I have alledged in Justification of that Charge, all that now remains in reference to this Branch of my Letter, addressed unto you, *Reverend Pastors, and Brethren of the Congregational Perswasion*, is by a very few general Reflections, (which I promised as *Muzzel* to this *Molossus*) to lay open the Hurt and Mischief, as well as the moral Criminalness of it.

In the *First* Place then, It is a high Affront to the Almighty God, who being Himself Essentially *Veracious*, Imprinted it Originally as a *Dictamen Natural* upon our Intellectual Faculties, that we should not dissemble, Misrepresent, falsely nor directly Lye. For as it is Contradictious to all the Attributes of God, that he should depart from *Truth*, and *Veracity*, in what he says either in Revealing Doctrines to be Implicitly believed, giving forth Promises, to be firmly Relied upon; Denouncing Threatnings, to be greatly Dreaded; or Recording Matters of Fact, to be carefully Observed; So it is both our Indispensable Duty to Conform unto and Imitate Him, and will be the highest Improvement and Perfection of our Reasonable Nature, to become as nearly *Assimulated* unto him in the *Properties* of *Truth* and *Sincerity*, as our Creature and Finite State will admit. For, tho there be several things, the Injunction whereof dependeth Entirely upon the Sovereign, and Arbitrariouſ Will of God; and Abstracting from which, the Performance of them, would be no part of Duty, nor the Omitting of them any Transgression; yet his requiring us to be *Veracious* and *Sincere* in whatsoever we Profess in reference to Him, and what he has Authentically Declared; or speak unto, or concerning Men; hath its Foundation in the Attributes of the Divine Being, Antecedently unto, and Regulative of the *Placita* of His Will. And as every Man therefore upon the Principles of his being made in the *Image of God*, and under His Law, ought to be exactly *Veracious*, and not to Represent Persons and Things otherwise than he knows them to be; so there are Particular Reasons, for which the departure of a Minister of the Gospel from being Morally upright, *Sincere* and *True*, comes to be attended with an Aggravated and Inhanſed Guilt. Because being a Selected, and Peculiar Officer both of Gods *Reſtoral Kingdom*

Kingdom over men in General, and of His *Dispensations of Grace*, for the recovering a lapsed Race to their Duty, and the Re-enslaving them in a Forfeited Happiness; he is upon both Accounts Distinctly Bound, not to do or say any thing, that may be Inconsistent with, or unbecoming the Character of an *Ambassador* of the Great and True God, the High and Universal Sovereign, and our Gracious and Merciful Father. For whereas Tricks, Deceits, Misrepresentations, and Impositions upon the Easy and Credulous part of Mankind, are Observed to have been very usual and Customary Qualities in the *Priests* of the *Heathen Deities*, yet it is a thing that can be plainly Accounted for, in that being the Officers and Ministers of the Father of *Lies*, and who through speaking under his Authority, and in Imitation of his Example, did but in Conformity both to their Masters Copy and his Commission. As he in *Terence* Justified his Laciviousness from his Acting after the Patern set him by *Jupiter*. But that One who Pretends to be Authorised to Declare the *Rectoral Will* of the Supream and Sovereign Being; Proclaim the *Indemnifying Grace* of a Compassionate and Indulgent Father, and Convey to the Knowledge of Men the *Truths* Revealed by Him, that is the Essential *Verity*, should not only allow himself in putting False *Glosses* upon Things, through *Paraphrasing* what is *Heterodox* and *Unsound*, to an *Orthodox* and *Honest* Sense, which he knoweth in his Conscience it will not bear; and by perversely *Expounding* what is *Erroneous* to a good Meaning, which the Authors neither Intended, nor the Words will Admit; but should set up for a *Romancer*, a Coyner of *Fables*, a Misrepresenter and Slanderer, would be wonderfully surprising to me in Reference to Mr. *Alsop*, had he not beforehand vouchsafed to give me some Intelligence of his Acquaintance with the *Chaplain of the Copper-Mines in Sweden*. Now tho I have a large Field for suspicion before me, upon which

which to judge what this Man is like to be in the *Pulpit*, from what I find him to be from the *Press*; yet upon Recollection of what I have observ'd him to say of others, namely, That they are not the same when *Disputing*, as when *Teaching*, and *Preaching*; I shall be ready to grant, that the Belief, Doctrine, and Character of the Man, are not to be taken from, and upon his *Ravings* in his *Fits of Lunacy* and *Distraction*; but that they are to be judg'd of by his *Anti-Sozzo*, which he wrote either before he became *Delirious*, or under the *Decay of the Moon*, and in his *Lucida*. Only it will be necessary for his *Auditors*, carefully to remark how the Tide flows at *London-Bridge* and *Westminster-Stairs*, that they may thereby calculate at what Seasons they may give Credit to the Doctrine of their *Pastor*.

The *second Reflection* I would make upon this Insincere and misrepresenting way of writing is, that it undermines and blows up the Foundation and Basis of all Society, whether *Civil* or *Ecclesiastick*. *Hobb's State of Nature*, in which he supposed all Men to be from under the Ties and Obligations of Laws; so that he who had most *Legerdemain* and *Cunning*, might over-reach, cheat and deceive; and he who had the most Strength, or the greatest Party to support him, might either rob or destroy his Neighbour, without becoming Guilty or Obnoxious to Punishment, was an Eligible Condition; in comparison of this, which Mr. *Alfop's* way of writing concerning Persons and Things, would reduce the World unto. Seeing upon Mr. *Hobb's Hypothesis* all People would be upon their Guard, and no one would give Faith or Credit to another, whether in Words or Oaths; whereas all Society among Men being now establish'd upon a Belief, that they might mutually trust and take one another's Word, the Ligature and Cement of all Fellowship is dissolv'd and broken into *Atoms of Dust* by the Morals and Practice of Mr. *Alfop*. And if Mr. *Hobb's* Scheme of Nature

be justly *Detestable*, because both of the Infamous Aspersions, which it fastneth both upon the Wisdom and Goodness of God, in making us not only capable of Conversation, and of Incorporating into Communities together; but leaving us under those Individual Deficiencies and Necessities, which render it absolutely necessary, without imbuing us with those Qualities, or the subjecting us to such Laws, as make it practicable and safe; as also the Affront it gives to our reasonable Nature, in debasing it to a Level, with that of Brutes, or below it, thro' acquitting us from all Obligations, by Virtue of any *Internal Dictamina*, or *Intellectual Reasonings*, to Justice, Mercy, and Truth, &c. and that our Engagements thereunto are only owing to Compacts and Bargains one with another. How much more is Mr. *Alsop's* Divinity in his *Praxis* (whatsoever other Theology or Philosophy he may have in the *Theory*) to be abhorr'd, in that it supersedes all Truth and Sincerity among men, whether resulting from *Internal Dictates*, *External Revelation*, or *Social Covenants* and *Agreements*. For as the two *Pillars of Truth*, and *Branches of Veracity*, upon which all Society is superstructed, are, *that one Man shall not lie to another*, and *that he shall upon no Provocations belie him*; neither obtrude that upon the Faith of another, which he that speaks or writes, doth not Himself believe, mean, or intend, nor fasten that Fact, or affix that Opinion unto a nother, which he hath neither by *Overtacts*, nor any of those *Signs*, by which the *Internal Sentiments* of a Man's Mind do become discernable, given Proof and Manifestation of. Of the Reverse of each of which, Mr. *Williams*, as well as Mr. *Alsop*, are Guilty in the Highest degree. And that both thro' masquing, disguising, and dissembling their own Opinions; and by misrepresenting, and falsely construing the Opinions of others; and by imputing those Notions to them, for which they have not only the greatest Aversion in their Minds,

Minds, but have testified it by all the ways and means that would satisfie such as are not resolv'd out of *Picque* against a Party, as well as against certain Persons, to have Innocency come under the Ignominy, and to suffer the Punishment of Guilt. Nor should I say an undecent, and much less a severe thing, if I should call them the *Nuisances of Societies* of every kind. and that they deserve to be thrust out from having any share in the Priviledge and Benefit, either of a *Civil Corporation*, or of *Church Communion*. And as no Subjects can be safe under any *Form of Government* whatsoever, where Defamations are not only practised and encouraged, but accounted Evidences of Zeal for God, and of Loyalty to the King; so no Supream Rulers, by what names soever dignified, can be secure either as to their Persons, or their *Governing Authority*, where the measures, by which these Men manage themselves, are allowed to escape without Publick Censure. For to speak or write of those whom one dislikes, with a Liberty and Unrestrainedness, as if every thing were lawful to be pronounced of them, which may detract from their Reputation, as Subjects, Scholars and Ministers, is to dissolve the Ligaments of *Society*, and to turn *Churches, Corporations and Kingdoms*, into a worse Confusion than that of *Babel*, where every one spake what he meant, tho thro the Novelty, as well as the diversity of their Languages, they could not at first understand one another. Whosoever accuseth his Neighbour unjustly, in a Book address'd by him to the World, is as much a *Delator*, and ought to bear the Disgrace due to such, and to pass for one that is no less *Suborned* by his *Envy, Malice, and Revenge*, to be a *slandereous Informer*; than as if for the Lucre of money he should perjuriously depose at the *Kings Bench, or Session House*. And tho such Detractors may not in all Cases be Arraignable before my *Lord Chief Justice*; yet it is not for the Interest of Mankind, nor for the

the Peace of Communities, that they should be let go without the Suffering of some sort of Discipline, which is the alone Reason, and not any Personal Quarrel with or against the Men, why I have assumed the Freedom, and Charged my self with the Trouble of giving it them.

The last *Reflection* which I will make upon this *Insincere* and *Defamatory* way of *Writing*, is, that it is Extremely *prejudicial* to *Religion*, and adapted to do more hurt by the Temptations and Encouragements which it Administers to render people *Prophane*, than, on the supposition that the Writer were in the right in every thing that is Doctrinal, all his Arguments can do good by the making and preserving men *Orthodox*. Seeing such are the Frame and Complexion of the Minds and Spirits of the Generality, that Practice and Example are more Observed, and have a greater Influence upon them, than bare Teaching and Instructions usually have. In that there is no advantage thought to be gained by *Hypocrisy* in the former; Whereas it may be Imagined Subserving in the latter to several peculiar Ends. And of all People Ministers of the Gospel are most liable to be Judged by that *Criterion*, both in reference to the reality of their own Religion, and as to the Opinion which they have of all Religion in general; and to have it concluded from their Manners, what their Inward Belief is. Nor will they be held perswaded of the Being of a God, or World to come; the Tenor of whose Practice is such, as if there were not. Neither will the Preaching up of Sincerity, Meekness and Charity, be otherwise Esteemed than as *Grimace* and *Pageantry*; while Falshood, Malice, Petulancy, and Defamation, are the whole of what is to be seen in the *Morals* of him that Preacheth. Whence it is Both commonly and reasonably said, that tho the *Speculative Atheist* be a *Fool*, considering the
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many Convincing Means he is furnished with, both within and without him, in himself, and whatsoever doth surround him, to ascertain him of a *Deity*; yet the *Practical* one is of the two pronounced to be the greatest *Knave*, in that the *latter despiseth and affronts* God, while the *former* doth only *deny* him. Nor can any thing be more fatally mischievous, both to the *Personal* and *Publick Ends* of Religion, than for those whose Office it is to inform the Minds and the Consciences, and to govern the Lives of Men, by the Truth and Principles of it; to set them a Pattern in and by their own Practice, importing that the whole which they deliver unto, and press upon others, they do themselves believe to be Fable and Romance. But the damage of this kind done to Religion by Mr. *Alsop's* way of managing the *Doctrinal Controversies* of it, being so obvious to all who will give themselves Liberty to think, is therefore neither the only nor the principal *Topick*, by and upon which I would reprimand him, in reference to this matter. That then, where-with I would charge, and for which I would rebuke and chastise him, is, that in the whole Frame and Texture of his late Writings, he must either thro' Malice directly design, or thro' Folly and Distraction occasion and promote Schism and Division among *Dissenters*, and give Ground not only for alienation, but for Bitterness of Spirit in one Party against the other. The whole Tendency of what he hath published in the two Books which he hath lately emitted, being not only to separate and divide the *Dissenters* into two distinct Parties (which they already are) but to *Marshal* and *Rendevouze* them into opposite *Factions*, in order either to make both of them a Prey to such as may have a Mind to overthrow the Liberty which is at present granted and indulged them; or at least to crush and subvert the Freedom of those among them that cannot come into the Terms of a *Comprehension* with the Dignitaries and Pastors of the *Dioceſan* and establish'd Form. And if I durst define

and conclude the Inclinations of the whole *Presbyterian Body*, by the *Overt-acts* of Mr. *Alsop* and Mr. *Williams*, I should be tempted to say, that they of the *Congregational Way* were not only to have the *Liberty* vouchsafed them by Law withdrawn, and the *Act* repealed; but that they were to be made obnoxious to some new and penal *Statute*. Seeing were they guilty of the *Antinomian* Notions they are charged with, not only of Emasculating and Corrupting the whole Gospel, and of turning it into a *Lampoon* upon the Righteousness, Wisdom, Holiness and Veracity of God, but of perverting it into a Scandal and Reproach of our Redeemer thro' the Licentiousness, which *Antinomian* Tenets give mental Bias, as well as Doctrinal Countenance unto; they would be so far from deserving the Benefit of a Statute of Indulgence and Liberty, that they ought to fall under the severest Restraints of Law, as those who *Travestie* the whole Christian Religion, and pervert it into a *Scheme* that justifieth Immorality and Ungodliness. For tho' I neither will nor dare pronounce of those who thro' Weakness of Thought, Pre-possession by Education, or the Unhappiness of Acquaintance, have imbib'd those Principles, that they are practically wicked; yet I will be bold to say, that their Virtue and Piety are not so much to be resolv'd into the Light and Efficacy of their Principles, as into the *Mechanical Fabrick* of their Bodies; upon which, both the Grave, Reserv'd, and Sober Temper of their Minds, and the want of Incitement, Food and Aliment to Scandalous Transgressions in their Lives, do very much depend; or rather into the Efficacious Renewing and Sanctifying *Grace of God*, which to Souls that are sincere and upright in their Intentions, tho' mistaken in their Opinions, giveth a victorious Prevalency over the Errors of the Understanding, as well as over the Lusts of the Heart; *the Law of the Spirit of Life in Christ Jesus* administering a Redemption in both from
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the Law of Sin and Death. But it is the Happiness of you Reverend Pastors and Elders of the Congregational Way, that you do not only at present live under a King, who hath more Temper as well as Wisdom, than to hearken to two very mean and indifferent *Predicants*, and who upon all other Accounts, save the overvaluing themselves, are much less Men than they are. Preachers, that would upon the Ruins of the Reputation, Learning and Piety of their Brethren, advance themselves into two *Dictatorial* and *Patriarchal Seats* over the Body of *Dissenters*; but that you are under the Care and Protection of a *National Senate*, who upon preceding *Specimens*, know by what Rules of *Humanity, Equity* or *Justice* (not to say of Christianity) the *Bigots* of that Faction do govern themselves. I do freely acknowledge that there is no Man of more Latitude as to Principles and Measures of Charity, good Nature, and Civil Manners than I desire to be; yet I can no ways allow that *Religion* should be made a Cloak to cover Passions and Angry Resentments, or turn'd into an Engine and Tool, whereby to support, carry on, and justify Passion and Revenge. For when I judge of Persons and Things with the greatest Impartiality and Temperance, I cannot but reckon that all the unjust Accusations and Calumnies, which one Writer saith upon another, must not only serve to afford Diversion and Sport to the *Prophane*, and yield Matter of Contempt for all *Religion* to the *Atheistical*, but that they will give Offence and Scandal not only to the Pious and Virtuous, but to the Civil, and the Well-bred part of Mankind. I could readily, both bear with, and esteem any Man, that sheweth Zeal for his Theological Belief, whether he be in the right or wrong, provided he doth not express *Virtuence*; and in the room of exercising *Charity*, doth not exert *Wrath* and *Malice*; nor in the place of Arguments, invent and advance *Reproaches* and *Calumnies*. But I do both
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thank God, and take Pleasure in my self, to find that I am by Education, Principles and Temper, carried into the greatest Aversion imaginable of those, who in Discourses on Subjects of Divinity, where only *Scriptural Authority*, *Strong Reason*, and *Modesty of Expression*, should be allowed, abandon themselves to the Licentiousness of Drollery, Satyr, Pasquinade, and Calumny. And who, when they should be *sober Disputants*, turn *Buffoons*, *Marphorio's*, or *Revilers*. Nor are a *Jack-Pudding* on a *Msuntebank Stage*, ora *Mercenary Droll* at a *Bartholomew-Fair*, or a *Knight of the Post* at the *King's-Bench-Bar*, in the Garb and Quality of a credible Evidence, more disagreeable and displeasing Objects to me, than to see an *Ecclesiastick* metamorphosed into a *Comedian*; a *Divine* transform'd into a *Merry-Andrew*; a *Minister* of the Gospel of Truth and Meekness, chang'd into a *Fabulous Romancer*, and a *Petulant Reviler*; and a *Theological Disputant* turn'd a *Pasquin*, and a *Satyrift*. Whereunto all that I will here subjoyn, and with which I will close this Head of Accusation and Reprimand of Mr. *Alsop*, is, that the Carriage and Behaviour of Him, and of Mr. *Williams* toward thole of the *Congregational Perswasion*, is no less shapen and moulded (but whether intentionally or not I will not say) to the Abuse & Perversion of the Liberty, which the *Dissenters* have by Law obtain'd, first into their *Reproach* and *Dishonour*, and then into their Ruine; than the Freedom which *Julian the Apostate* granted to the Various *Sects* of *Christians* under his Reign, was by him designed both to their Destruction, and the Extirpation of the Christian Religion. For as that Cunning and Wise, tho Malicious Emperor against *Christianity*, Tolerated all the Dissident Parties of that Religion, not out of Favour to it or them, but upon an hope and Prospect of their Quarrelling with, their Reviling, and their Endeavouring to Destroy one another; so both Mr. *Alsop* and Mr. *Williams* seem to make it their *Purpose*

vince to abuse the *Liberty*, which hath been Graciously, and upon Honest, Prudent, and kind Inducements Vouchsafed unto *Dissenters*, into that Occasion of Envy, Strife and Rancour amongst themselves, and into a Provocation as well as an opportunity of Maliciously Slandring and defaming a Considerable part of the Body of *Dissenters*, as *Heterodox*, and in reality Subverters of the *Christian Faith*, (the Charge of *Antimonianism* importing no less) and of some of them as Treacherous and Disloyal Conspirators against His Majesties Person and the Government, which both must and ought, according to all the Measures of Wisdom and Justice, produce as the Consequent and Event, a *Repeal* of the *Statute* by which they are possessed of Freedom with Respect to their *Religious Assemblies*, and *Pastoral Exercises*, and do stand Covered from all *Obnoxiousness* to those *Mulcts* and *Penalties*, whereunto they were by former Laws liable upon the single Foot of *Conscience* and *Religion*. Or the least thing which this *Buffoonry*, Petulant and Defamatory way of Writing must in Reason effect, will be the Rendring them the Subjects of the Scorn and Derision of those of the *National* and *Establishd Church*. So that I do not wonder, if some of the greatest *Statesmen*, as well as of the Principal *Dignitaries* of the *Prelatical Way*, do think that they who were at the *Helm* in the Reign of *Charles 2d.* were wonderfully Mistaken in their *Politicks* of Suppressing *Dissenters*, and of destroying *Non-conformity* to *Episcopacy*, and their Church forms and discipline, by Rigorous Laws and Statutes, which only Served to make them Stifle and Conceal their Passions one against another; and upon the Encouragement of their Numbers to unite and Combine into a Faction *Inimicus* to the State, as they were before unfriendly to the Church. Whereas if the Way of *Indulgence* had in that Reign been fallen upon and pursued, some of the *Presbyterians*, who have *Popes* as well as *Bishops* and *Arch-Bishops* in their Bellies, would long

er'e this have run into the Road of arriving at Mitres, and of Grasping the *Crozier Staff*, if for no other Reason than that of using the Butt End of the *Latter* to knock those of the Congregational Way on the *Head*; instead of Applying the *Crook* for drawing them gently and with meekness, either into their own or a Nationall Communion. I will not discover at present, whom I know of Court *Pension-aries* among the *Presbyterian* Ministers, nor what their *Respective Pensions* have been, seeing I am well assured, that they were not Originally granted in order to promote Quarrels among themselves, nor to be the *Sallaries* of Buffoons, Fabulists, or Revilers; but partly to Relieve men of true Piety and of Singular Worth, whose parts, and merit made them Capable of the most Honourable and Beneficial Stations in the National Church, if their Principles would have allowed their Qualifying themselves to have accepted of them; and partly to purchase and restrain some little, but stirring and peevish Ecclesiasticks among them, from being *Demagogues* against the Government, and to gain them to be *Panagyrists* for it, and render them Partizans, Zealots, and Advocates for it's Support, instead of their turning *Saty-rists* to disparage it, and of reassuming the Practise of beating their Ancient *Tune* again upon the *Pulpit Drum*. And forasmuch, as some Reverend Pastors and Brethren, who have enjoyed Some Advantages of knowing more of the little Arts and Tricks, which have been used, and I am afraid Still are, to render your Principles and Way, and Consequently your Persons and Churches the objects of State Jealousie; I shall therefore in a word or two shew the Friendliness of your principles (I might say beyond those of some other Dissenters) to Civil Government; and that if your Tenets were but dilly understood, you would be never Suspected (provided you be true unto and act Conformably unto them) as persons who can or will Encroach upon, or
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supplant the *Authority* and *Jurisdiction* of *Magistrates*. And as I do reckon that *Church Frame* and *Form* of *Ecclesiastical Regimen* and *Discipline*, to have most of a *Divine Impression* and *Stamp* upon it, which is of all others the Friendliest to *Political Authority*, and is the furthest from Interfering with true *Magistratical Power*; so I have not the best Opinion of that *Scheme* of *Church-Government*, which erects *Dominium in dominio*, (which is the Constitution in a *Neighbouring Church*, and to whose *Pattern* some People covenanted to conform, as the best in all the *Reformed Churches*) and against the Natural Effects whereof, in its Genuine Execution, they who bear the *Temporal Sword* are not secure in their *Seats of Power*, without being at the Expense of finding now and then a new pair of *Shoes*, to accommodate such *Ecclesiasticks* for Travelling, as do but vigorously exert their *Church* and *Disciplinarian Principles*. For the *Kingdom* of our Lord *Jesus Christ* not being of this *World*, it necessarily followeth, that the *Institutions*, by, and upon which he hath erected his *Church*, and the *Rules* which he hath prescrib'd for its Regulation, can neither be such as may Infringe the *Authority*, nor weaken the *Jurisdiction* of the *Civil Magistrate*, whose Establishment and Ruling Power, as he took for granted; so he came not to subvert, but to confirm them. Nor was it inconsistent with the *Wisdom* and *Goodness* of our *Holy* and *Blessed Lord*, to have made it the *Duty* of Men and Women, to embrace the *Christian Faith*, and to aggregate themselves into *Church-Societies*, in all Nations and Dominions whatsoever, and at the same time to persevere in an Obedience to the *Civil Laws* of their several and Respective *Sovereigns* and *Rulers*, if what herequir'd of them, as so many *Corporations* of *Believers* had not been eminently *Amicous*, as well as reconcilable to the various *Forms* and *Schemes* of *Political Government*. And thence it was that the *Apostle St. Paul* having once and again put the

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Divine Sanction upon the Duties owing by Subjects to Rulers, without making the least Abatement in the Obligations of any, by reason of their being Christians, notwithstanding that the Secular Rules and Measures, by which Nations were then govern'd, favour'd more of *Despoticalness* in some places, than they did in others; he doth also not only adjudge all Disobedience to just Laws to Punishment, by those whose Office it is *not to bear the Sword in vain*; but doth brand all Usurpation upon the *Magistratical Power* with a Vergency to *Antichristianism*, and thereby declares both that all Principles introduced into *Church Frames*, and *Ecclesiastical Schemes of Discipline*, of a Tendency to weaken and supplant the *Civil Authority*, are dissonant from, and opposite to the Institutions of our Lord Jesus Christ. And that all Trespasses of that Hue and Alliance, are departures from the Rules of the Gospel, as well as they are Crimes against the Statutes and *Pandects* of Nations. So that upon the foremention'd *Scripture Hypothesis* of *Church Power*, your Principles, (Reverend Pastors and Brethren of the *Congregational way*) are plainly such, that if conform'd unto, you can never become the Objects of the Jealousie of the *Civil-Magistrate*, nor deserve to have that Liberty withdrawn, which is now vouchsafed you. And which the *Dissenters* having gotten at first into a Precarious Possession of, thro' a *Dispensing Power*, claim'd by King *James*, they are more indebted unto that, than they are aware of, for the being establish'd in it by a Law under this Reign. For, Gentlemen, as your Principles seem no ways disagreeable to the Nature of a *Christian Church*, (tho far be it from me at present to give them the Preference to those of the *National Communion*) so they are neither exerciseable beyond the Circumference of *Ecclesiastical Fellowship*, nor do they any ways extend to what is the Subject or Object of the *Magistrates Jurisdiction*. For as the Essence of a *Church*, as
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it is a *Society* distinct from other *Communities*, is to be a consenting *Association* of Men and Women, upon such prescribed Holy and Evangelical Terms, both of Faith and Obedience, in order to the Enjoyment of *Spiritual Privileges*, and the becoming entitled to special Divine Mercies and Blessings; so the whole Authority challeng'd by those of the *Congregational Perswasion* over their Members, is to exact of them a Compliance with those Terms, both in point of Belief and Practice, or otherwise, to seclude and debar them from all share in the Privileges which Christ has settled upon them alone who do observe them. And as all therefore which those stiled *Independants* do make *Penal* in their *Ecclesiastical Discipline*, is merely the precluding unqualified Persons, and Members, who walk disorderly from any Portion in those Benefits and Privileges, which Christ hath vested in his *Church*, as it is a *Society* chose out of the World, and distinct from *Secular Communities*, which consequently reacheth to nothing that lies properly within the Sphere of the *Magistrate*; so they do not even inflict that, save upon those who in their consenting *Association* with them, submitted to be so treated, if they answer'd not the Terms which Christ hath made the *Qualification* for, and the Conditions of a Right to an *actual Participation* in such and such Blessings and Privileges. 'Tis possible that what I have been now delivering, will by some be accounted a Digression from the Subject that I am upon, (and which, if it so were, I do nevertheless hope, every discreet Reader, as well as you Reverend Pastors and Brethren, will easily pardon) tho' as to my self I can neither think nor own it to be one: Because of the Provocation, as well as the Occasion administred for it; and that not only thro' Mr. *Alsop's* and Mr. *Williams's* traducing a *Congregational Pastor*, (who is known to act as uniformly to his Principles, as any Man whatsoever) but by reason of Mr. *Williams's* slandering all who will

not espouse his Heterodoxies in Divinity, who are by much the Majority of those who are of the *Congregational Perswasion*; and justifie his Treacherous, because Surreptitious, Clandestine, and disguised abandoning of the commonly receiv'd Doctrines of the *Reformed Churches in Momentous Articles of Faith*, as being therefore *Instruments in the Breaches*, (for that is the Term which his Breeding and Modesty have taught him to express a not acquiescing in his *Arminian* and *Socianizing Notions* by) upon design of *Sacrificing the common Interest*, i. e. of the King and Kingdom, thro' a Subversion of the Government, P. 86. of his *Answer to the Report*.

But beginning to grow weary of raking in a Kennel, and being no ways ambitious either of Emulating or Imitating that *Hero*, among the rest of whose Celebrated Works, the cleansing the *Augean Stable* was not the least labourious and toilsome, tho neither the most honourable in it self, nor grateful to the Senses; I shall only insist upon one Head or *Topick* more in Mr. *Alsop's* late Writings; namely, that instead of confining Himself to Points of *Doctrine* that were to be debated, or to those Matters of Fact, which he might either really believe would be subservient to his Passion and Revenge, or which he might Romantickly imagine were Controvertible between him and Mr. *Lobb*, he hath most impertinently, foolishly, immorally, and irreligiously indulged himself in Detractions and Invectives, that are merely *Personal*. And which respect, neither *Doctrinal Errors*, nor *Historical Mistakes* in his Adversaries; but at the most, either *Bodily Defects*, shortness in those *Mental Perfections*, which some may be furnish'd with. Failures in *Punctilio's* of *Courtsip*; little Oversights, to which, both the best and wisest of Men are incident, or *Aspersions* founded upon palpable Lyes. Nor do his *Personal Obloquies* and *Defamations* termi-

terminate meerly in *Laicks*, and those of the mean *Populace*, but they are levell'd against Ministers of the *Gospel*, and Persons of deserv'd Esteem and Reputation in the World. Neither are his Sarcasms and Satyrical Invectives restrain'd only to the *Living*, but they extend unto, and are design'd to smut and blacken the Memory of the *Dead*; yea, they are calculated not only to affect single *Individuals*, and particular Persons, but they are framed, and intended to bespatter *Fellowships* and *Communities*. For as Men's *Credit* is both one of the most essential and material Parts of their *Property*, and accounted by many not only of equal, but of a Transcendent Value to their Lives; it is therefore fit that whosoever doth either openly or clandestinely invade it, should be mark'd out, and branded as one that is more Criminal, both in the Court of *Honour*, and at a *Moral Tribunal*; than he that picks a Pocket in the Crowd, or takes a Purse on the Road. For to be a *Maroder* and *Pillager* upon the Street and Field of *Humane Credit* and *Reputation*, is worse both in it self, and in the Consequences of it, than to turn common *Padders* on the King's Highway. Nor do the latter deserve so much to be pursued by the *Hue-and-Cry* of the Country, as the former do deserve to be hunted and run down by the *Social* and *Virtuous* part of *Mankind*. And tho' our Laws do only entitle the *Grand Nobles* to the Priviledge of pursuing those upon Actions of *Scandalum*, who are found to have Ignominiously detracted from, or insolently invaded their Reputation; yet both the Rules of *Chivalry*, and the Maxims adopted among the Learned, as well as among the well-bred, give them not only the Liberty of self-defence, but the Right of Reprizal upon whosoever steps forth as a *Draw can bully*, to stab and murder Persons in their *Credit* and *Reputation*. For tho an Enemy acting by a *Lawful Commission*, and keeping within the Boundaries chalk'd out and legitimated for the Management

ment of a Lawful War, is to have both Quarter allow'd him, and to be treated with Humanity, when subdued and conquered; yet such as are *Free-Brothers* and *Pickapoons*, ought to expect no better, than to be made *Gally-Slaves*, or to be hang'd up at the *Tards-Arm*. Nor is it either less offensive or prejudicial to Persons of all Degrees, to be de-tracted from, and made contemptible in Reference to their Understandings, than to have their Manners exclaimed against, expos'd and reproached. Yea, the Generality would rather submit to be thought and call'd *Knaves*, than to be held and represented for *Fools*. And God having design'd our *Intellectual Faculties* for those, by which we are especially to be distinguished from all sorts of *Brutes*, whether they be the Wanton and Sportful, or the Voracious and Fierce; he hath in his Providential Wisdom, pursuant thereunto, impress'd upon all People an Apprehension of equalling others in Prudence; tho' they may at the same time readily acknowledge others to be Richer, Stronger, more Beautiful and Sublimier in Dignity than themselves. And this is peculiarly remarkable in God's Sapiential Government of the World; that where he hath given the fewer *Rational Abilities*, he hath bestowed upon those the most Degrees of *Self-Conceit*, which do as well for the Men's Satisfaction. Nor do we need any other Instances and Examples to verify that of the Poet, *Qui velit ingenio cedere rarus*—than my two snarling *Divines*; who tho' in their Bulk upon all Accounts, being not much bigger among Men, than Toads are among the Reptile Race, and in their Nature not very dissimilar from them, have the Ambition to swell into the Dimensions of an *Ox*, albeit liable to the same Misfortune with those loathsome and poysonous Animals in the Fable, of bursting in the Attempt. But that I may not be thought to accuse Mr. *Alsop* in a Matter of Fact, whereof he is innocent, I shall therefore, both to justify my own

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Integrity in Charging him, and to make his Criminalness demonstratively appear, call over some passages out of his own Books, as so many Indubitable Testimonies both of the Truth of the Impeachment which I have entred against him, and of the justness of the Rebukes which I design to give him. Whereof the first shall be that, p. 33. of the *Vindic.* of his *Reb.* whereupon no other nor higher provocation, than Mr. *Lobb's* having said, that Mr. *Alsop* promised in such a Year to write a Preface to a certain Book of his, which he was then Writing against *Antioxianism*, in order to *Midwife it into the World*, as Mr. *Lobb* innocently, and without any design of Reflection on Mr. *Alsop*, or of the least surmize that any could be Incensed by it to throw about Squibbs, and Firebrands of wrath and malice; this Peevish, Unmannerly, and Lunatick Writer, breaks out into all the Rudeness of Personal Aspersions, which his Pride and Wrath could Dictate, and so narrow a Language as ours vent and express. For as the thing was in it self a meer *Bagatell*, and neither worthy nor intended upon their discoursing about it to be kept secret; So nothing can more discover the Folly, and at the same time the Exorbitant Passion and Rancour of Mr. *Alsop*, than his Calling Mr. *Lobb's* Discovering and Publishing of it, *One of the most sordid Pieces of Baseness in the World; a betraying of Private Conversation; a Rudely revealing the most Innocent Passages of Friendly Correspondence; a Villany to be Banisht all Conversation and Commerce;* With more stuff of the same Nonsensicalness, which for Mr. *Alsop's* sake I forbear to repeat. Nor can any be guilty of writing with such satyrical Wildness, by way of *Personal* Reflexion upon a Minister of the Gospel, and who was once his Friend, but one that had either never Learned, or thro' being *Superannuated*, hath forgotten the Rules and Measures prescribed for the Government of Conversation among Men. For according

ording ~~so~~ this method of Censuring, nothing talkt of in Conversation, tho' never so trivial, must be discovered, and repeated to others. And thereby an end must be put to all Society, which is Cultivated not only in order to divert and improve our selves, but that we may Learn how we stand in the favour, esteem, and confidence of those with whom we Converse, and what Offices of Friendship they may be willing to render us, or what they may expect, and need that we should pay unto them. Tho I have been for some time in the World, and have both enjoyed opportunities of Admission into great Variety of Fellowship, and have studied, as much as I thought necessary, the Measures not only of Truth, Justice, and Honour; but of Discretion and Friendship, as to the Concealment of what may be Communicated by one to an other; yet I could never hitherto Learn, that a man was to be Accounted a *Villain*, or a *Betrayer of Conversation*, unless he was either under an Antecedent promise not to discover what should be said, or that the thing was of that *Nature* and *Consequence*, that the Revealing of it would prejudice him in his Person, Interest, or Reputation, that had first spoken it. Nor can any Man without Renouncing Common sense, and the being accounted as Foolish or Distracted, as this Reflection on Mr. Lobb doth bespeak Mr. Alsop to be, ever imagine that it should be held enough to subject Mr. Lobb to the Character of a *Villain*, and a *Betrayer of Private Conversation*, &c. Meerly because he had said that Mr. Alsop was once so far from being *Antinomian*, that he undertook to Recommend a Discourse of his to the World, which he was then about publishing against *Antinomianism*. But it abundantly shews, that the Man under all his boasted of Attainments, to Wit, Wisdom and Learning, was either all his Days a meer Boy, or that he is become twice a *Child*; otherwise it were not possible that he should raise such a Noise and Outcry,

cry, as if he were stab'd, or at least impeached of High Treason; only because of a Word spoken of him, which can no more hurt or affect him, than the saying he Lives and Preaches somewhere at *Westminster*, and now and then meets with the Presbyterian Ministers at *St. Hellens*, could reasonably be Judged to do. Only the Poor Man's understanding is dwindled into that diminutive size (if ever it was of a larger dimension,) That to take his *Marvels* from him, or to blow upon his *Soap Bubbles*, is equally Affrontive unto and Resented by him, as if *Burglary* were Committed upon his House, or a Conspiracy form'd against his Life. Had Mr. *Lobb* discovered all his Obligations to King *James* (which his Friend Mr. *Williams* intimates to have been very great, by his saying, *They were somewhat peculiar*, p. 86. Of the *Ansiv. to the Rep.*) or had he published the many Promises which he made both to His Late Majesty Himself, and to others in order to have them Communicated unto him, how unchangeably he was in that *Prince's* Interest, and with what unalterable *Faith*, he would adhere unto and serve him; This might have been Construed as a Piece of Ill Nature, because Detective both of the Falshood of the Man to Him, and how *Lubricous* a Friend, and Changeable a *Partizan* he will be to any Sovereign, who has the weakness to give that Credit to his Word or Oath, in Point of Loyalty and Allegiance, as to Rely upon them; tho' even the Revealing of that by Mr. *Lobb* would have been no Treachery, nor have made him Obnoxious for the doing of it to the Character and Title of a *Villain*. But seeing Mr. *Lobb* hath out of Generosity, and upon the Score of Former Acquaintance and Friendship omitted it, and hath Nevertheless been most Brutally as well as Inhumanly Treated by Mr. *Alsop*, I will (if occasion be further administred) try by an other method how Favour may be obtained at his hands; thro' disclosing not only the obligations

tions of Mr. *Alfop* to King *James*, which Mr. *Williams* doth only tell us in General to have *been somewhat peculiar*; but by Revealing an hundred Assurances given to that Prince of his Firm and Unalterable Loyalty, which Mr. *Williams* had as little knowledge of, as himself hath observ'd Integrity in the keeping of them. Whereof, whenever the World hath a true History, they will understand (which is all I will say at present) to whom the Imputation of *Villain*, and the Titles of being *False* and *Treacherous*, do properly belong.

But I proceed to an other Example of his weak Malice, and of his Boorish unmannerlinefs in his *Personally Reflecting* on Mr. *Lobb*, and that shall be his upbraiding, and endeavouring to expose him, because the *Region* of his lower *Belly* is more ample and large, than it is found to be in some other People. 'Tis certain, says he, *That Mr. Lobb is always Big-belly'd, and more fear he should be brought to Bed in the streets, like Pope Joan, than to need his Manual Operation in Midwifing a Book into the World, or in the facilitating his Labour in Teeming of Pamphlets, p. 32. of his Vind. of the Faithf. Reb. And that he is so Bulky, as if the whole Congregational Party was stowed in his Belly. p. 24. Where omitting the Foppish, Pedantick, and Jack Pudding Wit in these Passages, which the more he valueth Himself upon, the more Ridiculous he is in the esteem of all who have good sense, or true Rellish; I shall at this Time only Chastize and Discipline him upon the Topick of his Reproaching Mr. Lobb with being always Big-belly'd, and of that Prominence, as if he were to give stowage to the whole Congregational Party. And the first Reprimand I would give him is, that none who pretend to Prudence, Religion, or good manners, will despise or ridicule an other, for that which never fell under his Will or Choice to have had it otherwise, nor is it under his Power to give Remedy to it.*

And

And all Objections fastned upon Persons, because of some *Anomolousness* in their Bodily Structure and Fabrick, is an Impeaching of the *Divine Wisdom*, and the commencing a Quarrel against the Sovereignty of God. For all Defects or Excesses that appear in our Mechanical Form and Frame, provided they be not contracted, but natural; nor the Effects of Intemperance and Luxury, but of the Elemental Juices in our Constitution; as the Prominence of Mr. *Lobb's* Belly is known to be, are to be look'd upon rather with Pity, than with Disdain, and ought to be turn'd into Matter of Thankfulness to God, that it is not our own Case, and not perverted into a Contempt of those, and the rendring them a Jest, whose Misfortune it is to have them. And very often they who have most about them ungrateful to the Sight and View; have something which doth signally recommend them to those nobler Faculties from which we receive the Denomination of Men. Even *Esof*, notwithstanding his having been the most deform'd Creature that ever appear'd in Humane Shape, yet he will in all Ages be admir'd for the Admirableness of his Wit, the Profoundness of his Judgment, and the Incomparable-ness of his Art and Faculty, in teaching Virtue and Prudence by *Apologues*, and in the way of *Mythology*. Nor is it unworthy of Remark, that *Socrates*, among the many other Bodily Imperfections, yea, Deformities, which he is represented to have had, is particularly describ'd and character'd for having been *Pot-belly'd*; yet that was never thought to detract from his being justly esteem'd a very wise and virtuous Man, and as excellently learned and a profound Philosopher, so one of the greatest Sense and Probity, the noblest Moralist, and the justest Person that ever the *Pagan* World brought forth. To which I will further add, that *Aristophanes*, who was another kind of Man for Wit than Mr. *Alsop* is (tho' for Haughtiness and Malice they seem

much of an Alliance) and who thro being both an Hea-then, and one of those Poets that wrote for the *Stage*, to give Sport and Diversion to the *Mob*, as well as to the vain Immoral People of *better Fashion*, might have challeng'd greater Freedoms, and have exercised more Licentiousness in the Characters which he gave of Men, than a Christian or Minister of the Gospel, is by the Laws of our Holy Religion, or the Rules of good Manners among such who have their Understandings enlightned, and Passions restrain'd by *Divine Revelations*, are allowed to use; yet even *He*, when he most designedly apply'd himself to render *Socrates* Ridiculous, as he did with all the Art, Malice, Fiction and Falshood imaginable, in his Play, call'd the *Clouds*, shew'd both better Sense, and did more consult the Credit of his own Wit, than in the least to mention his being *Pot-belly'd*, (or any of his Corporal Deformities, which were many) and much less to make a Jest of him upon that Account. Which of all things, Mr. *Alsop's* brutal Rage, unmanly Revenge, and *Merry-Andrew* Talent would not have omitted against one whom he had singled out for an Adversary. And the Reason is obvious, in that this *Holder-Forth*, in a Presbyterian Congregation somewhere about *Westminster* (but where particularly I cannot tell) hath none of those Endowments of Wit, to qualifie him for *Raillery* after a genteel manner, which *Aristophanes* had; and must therefore be contented to take up with the *Billingsgate*, *Grubstreet*, and *Mountebank-stall*, *Topicks of Satyr and Defamation*. Nor do I think it was ever heretofore believ'd, (till Mr. *Alsop* hath of late reveal'd unto us the *Arcanum* of it) that we were, upon the Figure and Proportion of a *Man's Belly*, to form Conjectures with reference either to his *Intellectuals* or *Morals*, whereas very many have said that there is another part about us, which carrieth *Signatures and Diagnosticks* upon it, subservient to the making Inferences of that kind. And as I have known divers my self, who have had the Pictures, both of their Mental

Dispo-

Disposition, and of the Destiny that awaits them in their Lives, imprinted pretty legibly upon their *Foreheads*; so if Mr. *Alfop* will be but at the trouble to view himself in his Gläs, he may possibly see more of Waspsithness and Hypocrisie engraven upon that *Brass Sign*, than I am willing to ascribe to him; yea, it may furnish him with more *Oracular Hints* of what *Fate* may overtake him before he leave the World, than the *Almanack* could afford him, of which he tells us, *The Countess of Holland was brought to Bed*. At least he might have spell'd from the *Hieroglyphicks* and *Brachigraphy* there, that all the Estimation for Wit, which his whole Ambition hath been by the Scribbling *Talent*, to attain unto, would come to be expos'd in its Shapes and Features of Ridiculousness; and that the gay *Flie*, with his gilded and noisie Wings, would be shew'd as Terminating in a mean and despicable *Worm*.

There are many more *Personal Reflections* of Mr. *Alfop's* upon Mr. *Lobb*, for which he deserves to be arraign'd, and severely disciplin'd, were it not that I do reserve them in *Petto* against another Re-encounter with this *Hector*, *Bully*, and *Draw can Sir*, of the *Presbyterian Party*, which I do less fear than I am covetous of. And therefore all that I will further subjoyn in reference thereunto, is the Contempt which he every where expresseth both of his natural and acquired Abilities. An Instance whereof we have, P. 15, *Ubi supra*. Whereupon Mr. *Lobb's* having said that Mr. *Alfop* had been fool'd by Mr. *Williams*, this *Westminster Parson* replies, in the way of his wonted Scorn, *That the Elegancy of the Term he complains not of, because Witicisms and Elegancies are great Rarities with him*. And to the same purpose, P. 21. where he tells us that Mr. *Lobb's Cruelty* is so severe, as if he would saw off his Head with an old rusty Hand-Saw; and that whereas it would be some Comfort to be
rail'd

raile'd at in handsome Language, it is the worst of Deaths to be assassinated with dull and insipid Reflections, destitute of Wit and Truth. And that P. 116. where Mr. Alsop doth assure us, That Rhime will at any time with Mr. Lobb compensate the want of Reason. To which may be subjoyn'd, that P. 29. where he affirms, That Mr. Lobb is resolv'd thro' thick and thin, over Shoes, over Boots, thro' Truth and Falshood. Per fas aut nefas, to defame, if he had Wit enough to Ridicule the Writer of the Rebuke. Of an Alliance, whereunto is that P. 12, 13. where he says, Mr. Lobb's Talent is not to intermeddle with Accommodation of Matters, his special Gift being to embarrass, confound, and perplex whatever he meddleth with. Besides, a great deal more which followeth there of Childishness and Pedantry, which I do therefore forbear to repeat, because I am not at present disposed to take Occasion from it, of giving the World further Diversion and Sport, thro' leading him longer about, and publickly shewing of him in his Garb and Habit of Ridiculousness. But as to what I have call'd over, I will presume to say in way of Return, that it argueth extream want of Prudence, to despise an Enemy, by whose Defeat and Conquest he was in hopes both to have erected his Trophies, and to have rode, if not triumphantly, into the Capitol, and to have there laid down the Garland of his Victory in the Lap of Jupiter, at least to have drawn Mr. Lobb after his Chariot to St. Hellens, and to have been there welcom'd with the Eulogies and Panegyrics of two or three of that Assembly, if they had but Wit adapted that way, proportionable to their Vanity. Whereas Mr. Alsop's coming forth in his Warlike Accoutrements, with such Contempt of his Adversaries, as we read ascribed to his Cousin Don Quixot, in his Phrantick, as well as Romantick Atchievements, doth only serve to make his being disarm'd, and the having Moombraun's Helmet snatch'd, (as any other would say besides my self) from his Coxcomb; and his

his being soundly Buffeted, the more laugh'd at, and turn'd into Mirth. And were the Man capable of penetrating into the Diversity of *Intellectual Accomplishments*; or had he been conversant in Books written on the Subject of *L'Examen D'Esprit*, he would not despise any one for deficiency in Rational Endowments, because his Faculty lieth not in the being a *Droll* and a *Buffoon*. And wheresoever these last Talents are found, or appear to be affected; it is an Infallible Evidence, of a Want of Perfection of Understanding, and of the not being furnished with a sound Judgment: For there being no Specificical *Difference* (at least so far as I can apprehend) among the Souls that are allotted for the actuating Humane Bodies, it is very probable that all the Diversity, either of the *Theoretical* or *Mechanical* Parts of one Man from another, is Primarily to be resolv'd into the various *Organizations* and *Textures* of our Bodies; and particularly into the different Temperament of the *Brain*, *Blood*, and *Animal Spirits*, and secondarily into Education, Converse, Assiduity in Study, and most especially in the Art and Mathematicalness of Thinking; and that thereupon, as very few Men are of that Constitution and Frame, or of that Intenseness and Skilfulness of Thought, as to be capable of attaining to many kinds, and much less to sublime Degrees of Intellectual Perfection; so they, whose Bias of Mind lies towards *Bagatels* and Trifles, and whose noblest Talents are to give Diversion and Sport, are to be rank'd among those whom the Sapiential and Governing Wisdom of God hath destined to stand list'd among the most Inferior Individuals of the *Humane Race*. For tho' true Wit qualifies a Man to be any thing, a Divine, a Statesman, a General, a Lawyer, a Physician, &c. yet the *Bristol* Colour and Hue, without the *Diamond* Shinings, Sparklings, and Firmness of it, do serve only to make those Ridiculous, who would appear gay, thro' a valuing of themselves, and an Im-

posing on such as are unskillful and incompetent Judges, by
 their *Glass Bugles*, *French Pearl*, and *Welch Stones*, instead
 of being adorn'd with what is truly Oriental and Genuine.
 Whereupon I will assume the Liberty further to say, That as
true Wit gives an Universal Capacity in proportion to the
 measures of Application; so the Counterfeit of it produceth
 inconceivable Hurt and Damage in every Station and Im-
 ployment whatsoever. But herein is the Immense Sapience,
 and the Superlative Goodness of God to be admired, that un-
 der all these Diversities of *Intellectual Accomplishments*, with-
 out which there could be no Superiority, nor Subordination,
 and consequently no Regiment in the World; yet all Men
 are made sufficiently and equally capable, both for *Moral*
 and *Political Government*, being abundantly furnished with
 whatsoever Faculties or Powers are indispensably needful, for
 knowing and loving God; understanding and obeying his
 Precepts, accepting and relying upon a Mediator, giving
 unreserv'd Credit to revealed Truths, embracing and trust-
 ing Promises; fearing and dreading Threatnings; and for
 performing all the Relative and Social Duties, which are ex-
 acted of us, either towards Superiors, Equals, or those that
 are beneath us. Only your half-witted People do turn ei-
 ther *Heterodoxal*, or *Bigots in Religion*; Dogmatical or Pe-
 dants in Learning; Tools of Despoticalness, or Democratical
 Demagogues in Politicks; Empiricks in Physick, Chicanes
 in Law, and Buffoons in Pleasantry of Conversation. Nor
 did I hardly ever know a Man Oracular in his Opinions,
 but for want of Extensive Knowledge; Censorious of his
 Brethren, who walk conscientiously, but thro' a Deficiency
 in true Piety; a Refiner in Politicks, but thro' a Narrowness
 either of Understanding, or of Experience; nor one given to
 Drollery, but by reason of Indigency in good Sense, or from
 Excess in Prophaneness. Nor are your Men either of the
 most Elevated and Sublime, or they of the Jocular and Plea-
 sant.

sant parts, the usefullest Instruments in glorifying God, or benefiting others: The *First*, being too Exalted and Refined in their Notions to be generally understood; and the *Latter* too Wanton and Sportful to mind what is Weighty, Instructive, and Serious, or to be much Credited in what they say. So that they of the middle *Size* of Understanding, Parts, and Wit, are generally those from whom God receiveth most Service, and the Universality of Men most Advantage. Neither will our Holy Lord accept that Mans Labours, who is full of himself, and that makes his own Applause and Commendation his ultimate End, and terminating Center. But I do suppose Mr. *Alsop* is by this time Rectified in his thoughts about Mr. *Lobbs* Intellectual Abilities; and that he is made sufficiently Sensible by that Authors *Two* last Books, that the *Censure* which he bestowed on him in reference to weakness of Understanding, should have been levelled at Home and not Abroad. The occasion of the mistake being no ways in the Object, but in the *Optick Nerves* and Various Humours of his own Eyes, that could not discern what was plainly visible before him, either in it's just Dimensions, or in it's true Colours. Nor will it be otherwise, while *Pedants* assume an Authority of Judging concerning True and Solid *Learning*; and while *Buffoons* do claim a Right of deciding what is Just and Accurate Wit: And while one perfectly *Lunatick* shall Ulurp the privilege of Pronouncing who ought to be in or out of *Bedlam*. But Mr. *Lobb* hath this to Comfort himself under the forementioned Imputation, that it is no disgrace to be called *Fool* by a *Madman*, nor to be Represented Weak and Unlearned by a little *Pedant*, whose greatest Attainment is to Act the Part of *Sancho Pancho* by Diverting those with his *Puns*, *Quibbles*, and *Jests*, that have no more Sense nor better Relish, than to attend at his *Stage*; so there are divers Persons who with Respect
 both

both to their Natural and Acquired Accomplishments, are Qualified to Teach Mr. *Alsop* what is Genteel Wit, Rhetorical Elegance, Sound Morality, Orthodox Divinity, and good Breeding. who do think Mr. *Lobb* both an Honest and a Learned Man, as well as a Good and Upright Divine, and that he hath in these Controversies written with Modesty, Pertinence, Strength, and exact Conformity to the Doctrine hitherto received in the Protestant Reformed Churches. And that Mr. *Alsop* ought to receive back all his Sarcasms, Jeers and Satyrs upon this Head, and apply them to the Ignorant and Half-witted Man, *Himself*.

But Mr. *Alsop's* *Personal Reflections* on Mr. *Lobb* (many of which I do keep in Reserve against the next Conflict, and have therefore omitted the particular mentioning of them at this Time) are the less to be Resented, and ought the more easily to be dispensed with, if not pardoned in course, as Excesses to which both the moral Complexion and Temper of his Mind, and the Power of his Disease and Malady, do hurry and transport him; seeing he knew not how to spare and give Quarter to his Reverend, Dear, and much Valued Friend Mr. *John How*, but bestows upon him a Cast, and yeilds him a Proof of his blackning and defaming Faculty, that is much more Satyrical, and a sharper pointed Pasquinade, than any which his most Virulent Malice could suck and extract matter for out of Mr. *Lobb's* Writings wherewith Personally to alperse him. Nor is it unworthy of Observation (towards our attaining unto an Exacter and Distincter Knowledge of the Qualities and Talent of the man) how that immediately after that he had been sprinkling him with Holy Water, adorning his Temples with a Garland of Flowers, and giving him his Pastoral Benediction; he in the very next words, and the same Period, treats him worse than if he had been to have Cursed and Anathematized him with Bell, Book and Candle.

die. And possibly he might think it but Congruous, that having so many of the Old *Pagan* Qualities in him, though a *Christian Priest*, he should imitate those of the Pontifical Order among the Heathen, who used first to gild the Horns of the Beast which they were to Sacrifice, and then to cut his Throat, and offer him as a *Victim*. For Mr. Lobb having in his *Defence of the Report*, p. 86, 87. charged Mr. Alsop "For having subscribed his Name to a Preface to Mr. *Flavel's Blow at the Root*, wherein it was declared, that "the Difference between Dr. *Crisp* and other good men, "seems to lye not so much in the things, which the one "or the other of them Believe, as about their Order and "Reference to one another: and that notwithstanding "what is more *Controvertible* in Dr. *Crisp's* Writings, yet "they do reckon there are much more material things "wherein they cannot but agree, and would have come "much nearer each other even in these things, if they did "take some *Words* or *Terms* in the same sense.

Unto which Charge all that Mr. *Alsop* has thought fit to reply in his *Vindic. of the Faithful Reb.* p. 35, 36. is, That the Paper, (*viz.* the forementioned Preface) was drawn up by a Learned and Able Hand, (*i. e.* Mr. John How) in whose Judgment he presumed he might acquiesce; and if that Reverend and Learned Person shall think fit to move out of his Retiredness, and appear concerned in this Affair, he will easily justify it: and that he Judged that Paper capable of a fair Vindication, and may be Justified by an Ingenious Interpretation; (all which are but the Oyling of his Hone, in order to the giving the sharper Edge to his Razor, as appears in the following words, namely) That he is not well pleased with Himself, that he had put his Hand to that, or any other Trimming Paper. In which Reply of Mr. *Alsop's*, as there occur several things not to pass unremark'd, because they

serve to give a farther Representation both of his *Intellectuals* and *Morals*; so the last Passage, which carrieth in it such a severe Personal Reflection against Mr. *How*, is that whereof I intend to take somewhat more especial notice.

And the first thing that offereth it self to every man's View, that will but open his Eyes to observe it, is, That Mr. *Alfop* is every man's *Tool* that can but attack him on his vain side, and flatter him with the Glory of having his Name recorded in the End of a *Preface*, in Conjunction with so Eminent and Learned a Person's as Mr. *How*'s. Seeing it plainly appears that he had never thought before hand, either distinctly, or thoroughly of what he was doing, but suffered himself to be wheedled by Caress or Importunity, to be a *Tool* in subscribing what he had either never Read, or not duly Considered. And as nothing can be more Evident, than that he must have Trespassed in what he did, either against the Rules of *Prudence*, or *Laws of Conscience*; so it is indifferent to me, into which of them he will resolve it, having had so many uncontrollable Evidences already before me, that he can be at one time Fool, and at another Knave, as he finds the diversity of *Personating* on the publick Stage, to be most agreeable to the Humour he is then in, and most subservient to the venting of his Rage and Wrarh, or to the giving Sport and Diversion. And as to his saying, *He is displeased with Himself*, for what he did in that matter, I do not judge it any Concernment of mine to determine on what motives he is so, nor to interest my self in the Quarrel, by which of his Humours and Passions he is to be Govern'd; and therefore all I will say, is, That he never had before him a more proper and demeriting Subject of just displeasure; and that the Levelling the Artillery of his Indignation against an Object so worthy of it, will more commend his Wisdom,

dom, Sincerity and Justice, than all the Proofs he hath hitherto given of his Angry and Rancorous Faculty. However, this late Testimony which he hath vouchsafed us, of his not being past the Grace, nor the Bounds of Repentance, may Administer some faint hopes unto us, that he will in his next *Lucida*, humble himself to come forth in a New Habit and Dress of Penitence, in order to make Attonement for latter Offences, which I am sure do call for larger measures of Contrition and Remorse. And that we shall hear of his *Apology*, (which, to say the best of it, is the Retreat of the Fool, and the After-game of the Wife) *that he has been Mr. Williams's Tool*; (it being not only his Destiny, but the unavoidable Consequence of his little Sense to be some body's) as we have now had it for the having been Mr. *How's*.

To which I might subjoyn, in the *Second Place*, That with whatsoever Reason or Justice Mr. *Lobb* and others may complain of Dr. *Crisp* for his *Antinomianism*; yet Mr. *Alsop* cannot with any Consistency to Himself, pursue it with the Noise and Clamour, nor prosecute an Impeachment of it with the Malice and Rage that he hath begun. For if it be only, or chiefly, *the taking some Words and Phrases in different Senses*, that keeps him and others at a distance in Opinions, as the forementioned *Preface* affirms, and which Mr. *Alsop* says is capable of a *fair Vindication*, and may be justified by an Ingenious Interpretation; I do then challenge all mankind, who have their Senses about them, and continue Masters of their Reason, to give a Wise, Rational, or Pertinent Account of the Satyrical and Bitter Invectives of Mr. *Alsop*, as well as of Mr. *Williams* against *Crispianism*, and so many of those of the *Congregational way* as Favourers of it. As that, *Some of the Biggest Name among them, from the Press*
and

and Pulpit, had disseminated such horrid Opinions as filled all Intelligent Persons with Astonishment and Indignation. P. 25. of his Faithful Rebuke to a False Rep. And that Mr. Lobb, through being a Favourer of Dr. Crisp's Notions, has left out of his Substance of the Gospel, Regeneration, Conversion, Repentance, Holiness, Sanctification, a New Heart, New Obedience, and good Works, &c. P. 29. of the Vindic. of the Faithful Rebuke, compared with p. 4.

And that they who have used the Phrase of Christ's sustaining the Person of the Elect upon the Cross, never dream'd of *Crisp's* Substance of the Gospel, where Faith is left out from any Concern in Justification; and that as the Atheist's Heaven has no God in it; the *Socinians* Hell has no Devil in it; so the *Antinomian's* Gospel has no Justifying Faith in it; with an Hundred Expressions more of the same Alloy, which I have not leisure at present, and therefore forbear to repeat. Now if any man preserv'd so far in his Wits, as to know that Four and Three make Seven, and that Six is an Equal Number, and Nine an Unequal, can Reconcile these passages of *Mr. Alsop*, wherein he accuseth *Dr. Crisp* with those in the fore-mentioned Preface, and in the now repeated *Apology* of our Author for it, I will be bold to Affirm that he may with the same Ease both bring the Northern and Southern *Poles* into Conjunction, and make those propositions Identical and Coincident, which are directly Contradictory. By which it is Apparent that *Mr. Alsop* neither writes upon Principles of Science or of Faith, but in the Virtue of the Warmth, or of the Chilness of his Blood, and as his pulse beats faster or Slower, and as he is out of his *Paroxysms* or under them. And that we are to gather and Conclude what his opinions are, from the Seasons of the Moon, and the Estival or Brumal Temper of the Air, and not from any Coherent Schemes.

Schemes, which by means either of Philosophy or Revelation, he hath Formed of the Doctrines of Faith, and Precepts of of manners.

But that which upon this Occasion, I have Reserved to be the last, is the Title and Character, which this Sovereign Bestower of *Marks* and *Badges* of *Dignity*, hath Conferr'd upon Mr. *How*, of being a *Trimmer*. Which, according to the design of those who first Coyned and Minted the *Term*, signifies no more than an *Hypocrite* and a *Dissembler*. And one who guides himself by no other Principles either in his Political or Moral *Conduct*, save by those of Worldly safety and of Secular Interest. For tho Sir. *William Coventry* in his Ingenious *Character of a Trimmer*, gives a nobler Representation of those that are so Denominated, (of whom I do believe his Account to be very just in reference to very many that have been and are so Stiled) yet nothing can be more certain than that the *Original Authors* and *Fabrickers* of the *Word*, designed to Discribe, Discypher, and Mark out those by it, who were neither Loyal Subjects, Upright Christians, Just, Veracious and Amicable Neighbours, nor Vigorous Patrons and Partizans of Publick Laws and Liberties. And as it is Evident from the manner of Mr. *Alsop's* applying it, and the end whereunto that he intended it in the worst Sense (because the being a *Trimmer*, according to Sir *William Coventry's* Paraphrase of the *Term*, would be any Man's Glory and not his Reproach, and ought to be coveted and not avoided) so both Mr. *How* and Mr. *Alsop*, do owe that Respect and Deference to their *Whig* and *Phanatick* Friends, who were the first Inventers of the *Word*, as to acquiesce in the *Signification* which they Stamp upon it. And according to the *Value* which those People design'd it should be Current at, it is no more nor less than the *Equivalent* of Rogue and Rascal; the latter being only of Coarser *Metal*,

but the same in *Exchange*, and on the *Ballance* of *Traffick* in the mutual Communication of Thoughts, with the former. Which therefore to bestow upon Mr. *How*, must be very unmannerly, rude, and injurious in Mr. *Alsop*; unless he have more Acquaintance with that Gentleman's *Political* and *Moral* Principles and Practices, than I, who do not pretend to the Honour of *Conversing* with him, could have imagined that he was embued with. But on supposition, that Mr. *Alsop* is not altogether mistaken in his Idea of that *Presbyterian* Divine; yet there were other ways of *Penance*, which might have been Prescribed unto him, for the having Written the Forementioned *Preface*, than to be thus brought forth as a *Knave* in the View of the World, in *Castigation* and *Punishment* of that Offence. For, if I be not very much misinformed, Mr. *How* is no less ready to make Attonement for Crimes of this kind, than he is Inclined to Commit them. And Mr. *Alsop* might have found other Kinds and Degrees of *Ecclesiastical* Discipline to have adjudged him unto, than to Transmit him down to Posterity to stand Registred in the *Dypticks* of the Church by the Name and Character of a *Trimmer*; which I Believe, as well as Fear, will give a very odd *Figure* of a *Divine*, and especially of one of his Eminency.

But the next Personal *Reflection* for which I am to call Mr. *Alsop* to an Account, is that which he hath ventured, without the least Provocation given, against a Learned and Holy *Divine*, and one who is a very useful and Successful Preacher of the *Gospel*, and as well equal both to the former and to himself in whatsoever deserves Esteem and Commendation, as Superior to them in Uprightness and Integrity. The Person I mean, is the Reverend Mr. *Daniel Burgess*, to whom tho I be altogether a Stranger, yet I do so well know his *Worth* and *Merit*, that I do hold my self in

in Duty and Justice obliged to do him Right. Nor has it been without Surprize and Astonishment, that I have found Mr. *Alsop's* *Picquancy* and *Satyrism* to lye chiefly against those both of his own Order, and of the Rank of *Dissenters*. As if at the same time, that both all the Reputation he hath attained unto, and the Plentiful, if not *Opulent*, Condition unto which he is raised, is through his being accounted a *Minister* of the Gospel, and a *Nonconformist Preacher*, his *Wrath* and *Malice* were Particularly Levelled against those of the *Ecclesiastick Tribe*, and *Pastoral Character*, and especially against them of that Quality amongst the *Dissenters*. And whereas, as great and Excellent a Person as either the *Nation*, or the *Churches* of any Denomination in *England*, can boast of, thought him long ago Worthy of the Title (and accordingly bestowed on him) of *Martin May-Prelate*, he may through the Improvements which he hath made since, in the Perfections which procured him that Honourable Name, have his Stile now Enlarged and be called the *Marphorio* and *Pasquin* upon the whole *Sacerdotal Order*, and the *Satyrical Reviler* of them of the *Ministerial Function*. Nor would it exceed the Bounds and Rules of a reasonable Jealousie, to suspect that his *Buffooneries* and *Invectives* against so many of them, is not so much from any Quarrel he has with their Persons, as from a Prejudice he bears against their Office, and from Latent ill will to their Lord and Master, whose Ambassadors they are. And this Apprehension would seem the more Justifiable, in that those of them whom he chiefly singlet out to *Ridicule* and *Lampoon*, are such who do not only appear Adorned more Distinguishtly than others, with those Accomplishments and Vertues required in Bishops and Pastors, but whose Labours God doth most signally Bless in the Conversion of Sinners, and in the Building up of Believers.

'Tis true, that neither the Sacred Character which they bear, nor the Renewing and Sanctifying Grace of God, do so far Elevate them above the Rank of other men, but that they will have some Humane Weaknesses and Imperfections cleaving unto and accompanying them; which nevertheless ought not only to have some Indulgence showed them on the Foot of the Common and unavoidable Frailties of our Nature, but in deference to their Office, and out of Respect to him whose Servants they peculiarly are. And where their Faults are not Enormous, nor the Effects of Insincerity, their Reputation should be held as Sacred as their Office and Character are. Nor can a Clergy-man be Exposed or made Cheap, without both the designing and the doing more consequential Hurt to the Souls of men, who would otherwise attend upon, and might receive benefit by their Ministry; and the affording more Ground to the Prophane of Contempt, as well as a Neglect of those Ordinances, which Christ hath appointed them to be the Dispensers of; than the Injury done immediately to themselves can amount unto, or the Diversion and Pleasure of doing it can any ways Excuse. Yea, in all Cases where the Faults of Ministers are not palpably Notorious as well as Gross, and where the Pastor doth not by his Buffoonry both disgrace and renounce his Character, and lay aside the Parson as soon as he comes out of the Pulpit, to put on and act the *Droll* and *Merry Andrew*; it is an Indispensible Duty in all that would shew themselves either Virtuous or well-bred, to cover and conceal them as much as may be: And the Trespassing on the other hand, by detecting and publishing of them, where there is no need for, or publick advantage arising by it, is very Heinously Criminal at the Tribunal above, whatever it be reckoned at your Benches of Judicature here below.

And

And to represent a *Minister* as a *Fool*, to be made a *Jest* of (while he doth not abandon and disclaim the Sacred Character through an Affectation of Appearing and being a *Jack-Pudding*) discovereth both Malice against the Office, and is more calculated to bring Dishonour upon our *Lord Jesus Christ*, than to tell of Twenty Failures, or Excesses, to which they are Incident with other men; and from which neither their Character, nor the Measures of Grace which God thinks fit to Communicate to any degrees of Men in this Life, can wholly preserve and secure them. And of all things the *Sallies of Wit*, and sometimes the indiscreet and impertinent *Excursions of a Luxuriant Fancy*, are not only the most Pardonable, but ought to be least taken notice of. Our *Imaginations* not being so intirely under the Conduct and Command of our Reason, as our other Powers and Faculties are. Yea, our very Passions are more in subjection to the Dominion, Restraint and Curb of our Minds, than the sudden and unforeseen Starts, Eruptions and Bounces of an impregnated and warm Fancy, are found to be. Yea, such is sometimes the Misfortune of those who are Endowed with the vastest degrees of Pregnancy of Fancy, that they lose more of their Credit in being thought and held Wise Men, by the venting of One Impertinent and Foppish thing, than a long Course of Reserved and Prudent Conduct will again restore them unto. So far is that Apothegm from being Exactly and Universally true, *that he who is wise all day, can never be a Fool at night*; that for a person, whom the greatest part of his Life hath shewed to be really modest, discreet and wise, to be but Guilty of One signal Impertinence and Blunder, may be such a *Blot* in his *Scutcheon*, as nothing can ever rase out or wash off.

Nor would I in these Sheets have with so much *Picquancy* taken notice of Mr. *Alsop's* Claim unto, and pretended Exercise of *Wit*, but that it is all of that kind which both floweth from a want of true Judgment, and of accurate Sense, and is the Result of the deliberate Choice of a depraved Will. For though not only the hasty overflowing of a Fertile and Rich Fancy, which are for the most part immediately retracted after their precipitant Ebullitions, but the *motus primo primi* of our Wills, while not afterwards consented to and approved of, ought to be construed for easily pardonable, if not held *Venial* among men towards one another (though they be Expressive of the Corruption of our Natures, and have the Taint of Pravity as well as of Guilt upon them) yet studied and affected Lightnesses, Jeers and Sarcasms, are to be accounted both gross Immoralities and prodigious Follies, and to be accordingly rebuked and reprimanded. However, as to my self I do esteem it an happiness, and do heartily bless God for it, that I am not furnished with a Faculty pregnant with little Airy Conceits, but that I have my Thoughts under the Antecedent Government, as well as under the posterior Examination and Censure of my Reason. But having on the Occasion of a *Personal Reflection* on Mr. *Daniel Burges's*, taken the Liberty to offer those few things to the Consideration of mankind, which I have now delivered, in order to their improvement in a Reserved, Discreet, and Modest Conduct; I shall now more particularly consider the Rude, Unmannerly, and Barbarous *Reflection* it self, and shew, that as there was no just Provocation given to Mr. *Alsop* for the publishing such a thing if it had been true, so there was not the least Ground for raising such a Report, but that it was all malicious Fiction, and a Romantick Story invented by the Atheistical and Prophane. The Occasion of publishing the Story was this, namely, That Mr.

Alsop

Alfop having said, p. 29. of his *Faithful Reb. to a False Rep.* " That the Nine Brethren, who for, and in hopes of
 " Peace, had signed the former Paper, had their Hands,
 " Heads, and Hearts too, in the forming, wording, and as-
 " senting to the Third. Whereunto Mr. *Lobb* return'd, in
 way of Answer, p. 70. of his *Def. of the Rep.* " That se-
 " veral of the Nine had very lately declared their Approba-
 " tion of the first Paper, and one of them in particular
 " had told him, That Mr. *Alfop* was guilty of a Notorious
 " Falshood, in saying, That the Individual Nine had their
 " Hands, their Heads, and their Hearts, in the forming
 " wording, and assenting to the Third Paper; for he had
 " neither Hand, Head, nor Heart in it.

Now it was meerly upon this, and upon no Offence committed, that Mr. *Alfop* replies, p. 140. of his *Vindic. of the Faithful Reb.* That if any one of the Reverend Nine-Pins has been Tipt down, and denied his Agreement to the Third Paper; 'tis more than he had done before his Brethren: Nor is he at all concerned; for as he dare not (says he) Pin his Faith upon his Sleeve, so neither will he hang upon his Cloak, lest he should unbutton the Loop, and let him drop into the bottomless Pit, as 'tis said he threatned some of his Auditors; and that if he has that slippery Trick with him, he would neither be in his Cloaths, nor hang on his Cloak, for a Groat.

But having already taken notice of the Impiousness, as well as of the Buffoonry of these Passages, all I shall do now, shall be only to Animadvert upon the Fabuloufness and Falseness of the Story, upon which Mr. *Alfop* has had the Insolence to Reflect and Droll on a Minister of the Gospel. For that which makes the Defamation the more barbarous in it self, and the more inhumane towards a Friend, as well as sacrilegious, in reference to one that is a Divine;

is: it's being founded upon a Fiction and a Lye, and of which Mr. *Alfop* could pretend to no Intelligence, save by some vain and Foolish Report. For all that he pretends to superstruct this detraitive Reflection upon, is, *it's having been said that he threatned some of his Auditors so*; which was too slender and sandy a Foundation upon which to make a Reverend Brother, and a Faithful Ambassador of Jesus Christ, the Subject of Impious and wanton Sport. For knowing how prone the Atheistical and Prophane are to invent Stories, whereby to render those of the Pastoral Order Ridiculous, he ought neither by the Rules of Religion, nor of good manners, to have given the least Ear to it, and much less to have dared to publish it, without the highest degrees of Moral Certainty, as to the Truth of it. And if all the idle and defamatory Stories, invented by the Graceless Rabble, and Impious Wits, against Ministers of the Gospel, should with the like Licentiousness be spread and divulged by one of their own Order, and the Word and Authority of a *Priest* laid to Pledge in Justification of them; I will be bold to say, That there are few Divines in and about *London*, but who would as justly stand Obnoxious to be called Knaves and Villains, as Mr. *Burgess*, by reason of the fore-mentioned Expression, is Exposed to be made a *Jest* of. And he that hath been so Liberal in bestowing the Character of *Lying and Slandering Tongue* again and again upon Mr. *Lobb* (only for representing him modestly and truly) and of Affirming, *That the Elegant Figure with which he hath embellish'd his whole Discourse of the Defence of the Report, is purus, putus, satanismus. Vid. p. 25. ubi supra*; should not have been so forward in receiving and publishing Falsehoods of others, unless he takes his own Province to be incroached upon, and is offended that any should believe or disperse Falsehoods besides himself, or that they should presume to rob him of *Purus, Putus, Satanismus*, being a Rhetorick he is

is admirably versed in. And upon whose peculiar Right and Title thereunto, as Mr. *Lobb* hath not hitherto broken in, by any thing that he hath written of Him; so I dare say, that he will neither divest Him of that Priviledge hereafter (wherein it would seem He claims a *Monopoly*) nor envy His single and quiet Possession of it. For as he has both Chalk'd out for Himself an Employment, and given a Proof of his Qualifiedness for the discharge of it, which no man hath been heretofore so impudently Villainous as to venture upon, namely, of being the Publisher as well as the Licenser of all the Lyes, which any have the Vanity or Malice to bring unto him; so I doubt not but he would have had the Pride to think he should have Authenticated, and made them Current, by affixing unto them the Name and Seal of *Vincent Alsop*, *Presbyterian* Preacher in *Westminster*; were it not that I have possibly blasted his Credit. And he being both the late Inventor, and admirably skilled in the using this Engine of Slander and Defamation, whereby the most Establish'd Reputation of the Wifest and Best Men, is Blown up, without their having Means left them of preventing, or of countermining it; it is a pity but that either by *Patent*, or by *Statute* he should, during his Natural Life, have the whole Benefit that accrueth by it; and that he may with all, have a *Badg* appointed Him; by the wearing whereof, and by some Engravement over his Door, importing his Office and Character, all people may know where the *Divulger of Lyes* dwells; and who is allotted to be Chief Agent in the Traffick of Falshood. To which, in manners, I ought to subjoyn, That I wish him Joy in his Office, and that all the Success may Attend him which he deserves, namely, that none may hereafter Credit him out of the Pulpit, whatever they may do in it. For certainly that Person knew the Diversity of his

lents, who said she never cared to see Him, or to hear Him, but in and from the fore-mentioned Place.

Nor could I have guessed upon what Motive he has Printed so False, Impudent, and Disgraceful a Story, but that he hath let me into the Reason, Mystery and Secret of it, by a Key of his own *Fabricking*, p. 103. of the *Vindication of his Faithful Reb.* where pretending to give an Account of the Opposition made to Mr. *Williams's* Arminian and Socinianizing Notions, he resolves it into this, namely, *That if God hath given him an Useful and Profitable way of Preaching the Gospel, he may be maligned on that account. If he hath made too great a Figure in the World, and born too great a port, that might draw on him the Evil Eye, &c.* Which by changing the Tables, and inverting the Prospect to the 'tother End, gives us a True Ground of Mr. *Alsop's* Wrath against Mr. *Burgefs*, and of his defaming him after the Inhumane, as well as Unchristian manner that he hath done. For finding Himself *Eclipsed in the Vain Glory* which he Aims at by his Preaching, (instead of his designing and pursuing the Honour of our Lord Jesus Christ, and the Benefit of the Souls of Men) through the great and deserved Esteem which Persons of the first Rank, Quality, and Sense, as well as others of all Conditions, have of Mr. *Burgefs's* Sound and Edifying Ministry, the Vain, Selfish, and Haughty Man is hereupon exasperated, and from thence cares not of what disservice it may be to our Blessed Lord, nor of what prejudice it may prove to the Souls of Men, provided He may but depress Mr. *Burgefs* in the Veneration, Reverence and Love that are paid him, and by turning Him into a Jest, get others both to despise and abandon Attendance on his Preaching.

But though this appears to be the *Grand Inducement* upon which he hath treated him after the foregoing manner, yet I doubt not of his finding Himself by thistime wonderfully disappointed in *the End* which He had proposed, and that *the Mine* which He had laid for the Blowing up the Reputation of a Reverend Divine, hath reverted, and sprung against Himself, and shattered his own, and that instead of Diminishing Mr. *Burgefs's* Credit, or lessening his Assembly in the least, he hath both strangely disgusted the Soberest of his own Auditors, and sunk his Esteem amongst them, both as an Honest Man, and a Minister of the Gospel, beyond the possibility, as well as the likelihood of his Recovering and Repairing it.

There remains yet one *Personal Reflection* more of Mr. *Alsop's*, for which I ought both in Reason and Conscience to give him *Chastisement*. But it being so heinously Immoral, as well as Indecent, that it is in a manner beyond the Pen. I am afraid to call him to account, lest I should be Transported to use *the Ferula* with too much Rigour, and thereupon maim, or wound, when my only design is gently to Correct him. For as if it were not a thing shameful, and Criminal in Mr. *Alsop*, to have attack'd and sully'd the Reputation of the *Living*, he hath *Tygerously* fallen upon the Dead, and Endeavoured to Blacken their *Memory*. And as if that Old Brutal *Pagan* were Revived in Him, whose Loathsome Character it is in History, to have said, *That nothing smelled so sweet as the stench of a Dead Enemy*; He seems to have his mind delighted, his Spirits Exhilerated, and all his Senses gratified by his viewing the *Corps*, fixing his Eye upon, and holding his Nose over the Ashes of Two Reverend

rend and Holy Divines, lately deceased ; and instead of suffering them to rest in their Graves Embalm'd in the sweet Odours, that excellent Learning, severe Piety, useful Preaching, and all the Flowers of Exemplary Virtue that grow in, and are to be gathered either out of the Fields of Morality, or from the Enclosed and Cultivated Garden of the Gospel, are adapted to give a sweet and pleasant scent of to such as view their Tombs, and Reflect upon and Examine their Lives ; he hath without License or Authority, carried them into his *Anatomy-Office*, and hath there not only dissected them, and defaced their shapes by Tearing them Limb from Limb, and stript them of all that was Amiable and Odoriferous about them, but hath wrapt them in Filth and Nastiness, and then hung them up in *Effigie*.

Now it having been the Wisdom and Care of every Nation, that hath been any ways Civilized, to provide by Laws against all Injuries, which the Brutal part of Mankind might perpetrate towards the Dead ; and it having pass'd into a Proverb universally received, *That we should tread softly upon their Graves* ; yea, it being the Interest of the Living (through a Consulting what may be their own Case) to Revenge the Wrongs done to the Memories of the Deceased ; I shall therefore take a little notice of this Inhumanity of Mr. *Alsop* towards Two lately departed Divines. And but a little, lest through Resentment of the Injury done to them, I should be hurried into Excesses against Mr. *Alsop*, which I would not willingly be Guilty of. *I Rejoyce (saith he) heartily, that we have at length heard some Tydings of Faith and Repentance, in order to our discharge from Punishment, which were wholly lost in the Report : so much do we owe to the Seasonable Deaths of Two Antinomians, under whose Influence he then was, and to the*
Lives

Lives of two Sound Divines, under whose Ave he now is,
p. 143. of the *Vindication of the Faithful Reb.*

In reference to which Passages I shall, with all the Brevity I can, observe Three Things.

First, That the Expression of, *The Seasonable Deaths of Mr. Cole and Mr. Mather,* is Brutal and Barbarous, as well as Immoral and Unchristian. And that it argueth a strange Malignancy of Temper, and a Secret Enmity against the Glory of God, and the good of Souls, to be thus in his Exaltations of Mirth, for the Death of Two Faithful Labourers in the Work of the Lord, and in the saving of Souls; while all of true Piety or Good Judgment, who knew them, were afflictedly bewailing their Loss, as a Wonderful Damage to the Church of God; and which nothing could have brought them to a submissive and quiet Acquiescence in, but the Consideration of the Will of the Great Sovereign, who giveth no account of his matters, besides his pleasure, and a steady Faith, that there is with him the Residue of the Spirit, whereby to qualifie others to replenish and fill their Posts. And whosoever he be that doth thus Exalt and Triumph over the Deaths of Two Eminently Virtuous, Pious, and Useful Persons, and that Envieth both us and them the *Elegies* which are made upon them, I will presume to say of him, That as he can never hope to dye the Death of the Righteous, nor to deserve the Burial of a Man; so all he can expect, is to depart under the Infamy (if he Escape the Horror) of the Wicked, and to have his Resemblance perpetuated by such an *Epitaph* as would be written upon a *Tyger* or a *Bear*.

The *Second* Thing which I would observe in reference to the foregoing Citation, is his styling them *Known Antinomians*

mians, which is a Falshood that Thousands can controul, and prove the Contradictory of. For though upon more Experience of *the Law of the Spirit of Life*, and greater inward Sensations of the *Power of the Divine Life*, than God is pleased to Priviledge and Honour People of Mr. *Al-sop's* Wanton Wit, and Hanghty Petulant Humour with, they might think some Terms which others stake themselves down unto, to be too scanty, narrow and flat by which to express their own Feelings, and the Conceptions which they had thereupon; yet they were as far from being *Antinomians*, as they were from being either *Socinians* or *Arminians*.

Nor is it unworthy of Remark, That men of the best Hearts, and the Closest Communion with God, have not usually the most distinct and perspicuous methods of cloathing and delivering their Notions. And the Reason is obvious, in that while others form both their Divinity Schemes, and Hunt for Language wherein to Array them, from *the Theologicall Chairs*, and *the Rhetorical Desks*; borrowing their Tenets from the *Systematick Doctors*, and their Phrases from *the Masters of Oratory*, the former do in Consistency with, and in Subordination to Scriptural Revelation, Form divers of *their Theological Notions* from, and by their Internal Feelings. And though they may thereupon sometimes differ from such as have only read and meditated, but have never *felt*; yet when they come to be ask'd and advised with concerning what they mean, their Opinions are found in Effect to be the same with theirs who accuse and Reproach them, only they have an *Air* and *Meen* of Spirituality, which their Adversaries do deride, through want of Enlightned, Elevated, and Qualified Faculties, whereby to discern these Beauties. Nor will I deny them to have been less fond of the *Union*, than several of their Brethren were, yet it was not from
any

any Picque against *Presbyterians* in general, and much less from an universal dislike of their Principles, as if they were such as made them unmeet upon any Terms to be Cemented and Sodered with; but it was out of a Jealousy that there were some among them of the Spirit of *Diotrephes*, and of the Temper of *Demas*, who would thro' the Union endeavour to usurp a Jurisdiction over all the Brethren, and who would serve their own Ends, and those of a Faction, upon, and by means of the Common Agreement. And I do wish that their previous Apprehensions and Fears had not been both justified and confirmed by too many Overt-Acts and sensible Proofs since.

The *Third* Thing that I would Animadvert upon, is Mr. *Lobb's* having been under the Awe of those Two Reverend Persons; whereas I can boldly affirm, That the contrary is fully known to all that are acquainted with him, or who have had Experience of his Uprightness and Integrity. For tho he be none of your huffing bouncing people, yet he is of that Manly and Christian Fortitude, as not to suffer his Understanding and Faith to be prescribed unto by any, save by the Supreme Veracious Being. But it is one of Mr. *Alsop's* Creeping and Sneaking Artifices, to draw other Mens Pictures by his own Original, and from his being a little pitiful Tool himself, to conclude that others are also so: And that because he is under the Government of no Principles, unless of Pride, Passion and Vanity, &c. to believe the same of those who have an Uprightness to let nothing sway them, besides the *Diſclamina* of Conscience, founded upon and guided by Revelation and Reason.

And thus I have at last finished my Examen of Mr. *Alsop's* way of writing; and though in some places it be done with some measure of Smartnets, through a conceitedness.

edness for the Truths of God, the Reputation of good men, and for preserving the Churches from being infected with Errors, and the being depraved by Vicious and Corrupt Examples ; yet it hath been done with the manners of a Gentleman, if not with the Learning of a Scholar : most of the Salt and Pepper, as well as of Vinegar, which it would have born, being reserv'd till the next Rancounter with Mr. *Alfop*, if he do think it for his Advantage to throw himself in my way again, armed with *Porcupine Quills*, *Hog-gist Bristles*, or with *Don Quixot's Sword, Lance and Helmet*. For I am resolv'd to put an End to Mr. *Alfop's* way of writing, and to banish it, as to *Ministers*, out of the Precincts of the Nation, as well as out of the *Purlieus* of Churches, or else to finish my Days in the Undertaking and Atchievement. And which considering my Years, as well as my Health and Vigour, may not, according to the Course of Nature, fall out before his, whose Dotage, and his being already twice a Child, proclaims him superannuated. Only one Admonition I do here think fit to give, That all concerned may be upon their Guard, namely, That the Gentlemen who write for the *Theatre* and *Stage*, finding themselves attack'd upon the Score of their Prophaneness, and their turning Religion into *Ridicule*, are thinking of making *Reprizals* upon those of the *Clergy* ; which if they should be so ill-natur'd and revengeful as to do, Mr. *Alfop*, the *Presbyterian* Preacher, will be found to have out-done the most Libertine and Licentious among the *Poets*, in all that is Unmannerly, Rude, Clownish, detraactive and Impious. And his having *Interlop'd* upon them in their Trade, Faculty and Talent, may so Justly provoke them, that I shall no ways wonder, if they seize upon his *Cargo*, and expose it to Sale at their *Auction-Houses*, in *Lincolns-Inn-Fields* and *Covent-Garden*, to whosoever will bid most for it.

For

For if we may take a measure of the Lightness, Buffoonry, Petulancy, and Prophaneness of those of the Ecclesiastical Order, by the Presbyterian Preacher at Westminster; the Pulpit is equally, if not more scandalous than the Stage, and they who are Called Preachers of the Gospel, and are dub'd for Theological Authors, do as much need to be reformed, as they who do write Comedies and Tragedies for the Theatre. Only the Crime is much more heinous in the Former than in the Latter, both because of their different Characters, and of the Respective Ends which they are severally supposed to design.

And truly tho' my Talent doth not lye that way, yet if my Morals would have Allowed me, I thought to have made an Essay in reducing Mr. Alsops Writings into a Farce (that being the whole of what is Rellishingly divertive, which they are capable of being form'd into) and to have made him and Mr. Williams the Principal Actors, and to have Introduced some of the young unthinking Preachers about the Town, to have Clapt at whatsoever their Wit and Manners would have found an agreableness in, or at least to have danced to an Horn Pipe and a Jews Trump in the Interludes. But I do suspend the prescribing and administring of that Hellebore, till I see how Gentler Physick will work with them: Which tho' a little Bitter, is not only made palatable but dulcified, by means of the vehicle into which it is infused and mixed. So that all which I have to add is to you, Reverend Pastors and Brethren of the Congregational perswasion, In order to beg your Forgiveness, for Intitling you to a Trifle, so much below your merit and worth :